THE LORD'S PRAYER AND THE SACRAMENTS

VOLUME V. OF "LESSONS ON THE WAY"

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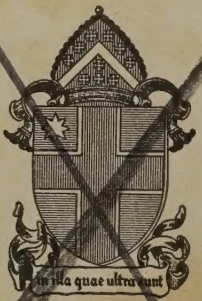

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THE LORD'S PRAYER AND THE SACRAMENTS

LESSONS ON THE WAY

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THE LORD'S PRAYER
AND
THE SACRAMENTS

For the use of Enquirers and Teachers

BY

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VOL. V.
OF
LESSONS ON THE WAY

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Preface to Volume V.

I AM afraid that the prefatory matter is scattered rather at haphazard in the opening pages of these five volumes; I will not try to summarise it here: there is most explanatory information in the Preface to the first volume which is also the simplest, the next in order of simplicity being, I think, the fourth. It would generally have been easier to write in a more difficult way, and not to confine the use of more abstract words to cases where they are indispensable if the argument is to be made intelligible; but the less common words have to be used warily in speaking to the young. The simpler a teacher is the better, so long as he does not try to compress elaborate ecclesiastical subtleties into stones. Let us at least give our children bread.

As these five volumes were growing into existence, I have often asked myself whether it was right to print them in the vernacular, just as one would speak the lessons to an audience; and the questioning grew when I found that enquirers as well as teachers were using the little books—men and women who wished to find out more of what the Christian religion is by reading a little theology. But I have gone on, because I think I was right in not adopting the literary language for this purpose: it would not have been so easy for me to teach straightforwardly, and teachers who used the book would only have had to translate. Perhaps it is a misfortune that we have two languages, since it is generally said by the critics that the best way to write is to write as one talks: this may mean ultimately that we ought to make one language out of the two: for we certainly ought to speak less carelessly, and if we did speak better, we should be able to write as we speak; and there would be no stilts.

As I look back on these volumes and on the quarter

of a century of teaching which preceded their inception, I feel a little more clear about my motives. I have tried always to tell the truth, without deviation, distortion, or fraction, and to preserve my integrity; and this has not been done without some struggle and personal loss. I have tried to say nothing which theologians or men of science would consider unworthy—to treat, in fact, my audience with respect. I have written so far as I could for teachers of different allegiances and dispositions, partly because I should not have been happy otherwise, and partly because it is to them all that this book is offered. I have endeavoured, also, as best I could, to work for unity as well as for truth: both are to be found when we sincerely endeavour to penetrate through the various interpretations of men to that radiant Figure, whom the patient work of scholars is making more clear to us every year, and whose mind shines upon us to-day more fresh and true, and more divinely right, than ever in the history of the world before.

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THE LORD'S PRAYER
AND
THE SACRAMENTS

121

THE GRACE OF GOD

I.—Help from God

IT is not easy to be a really nice person. But it is the nicest thing in the world when you are! A really nice person is what we call a saint: he is jolly, and strong, and wise; he does all the Duty to God, and all the Duty to his Neighbour; to him all his duty is really love; and he grows nicer and wiser every year. [*We talked about this last term.—L.* 115, 118.] Now it is a mistake to think that this splendid sort of man is just born perfect. Some people do start with nicer natures than others; but nice natures are soon spoilt by a bad bringing up—a nice child may be made horrid before he is seven years old, or may lose most of his good qualities through his own fault by the time he is twenty or thirty. Indeed many people have turned bad when they went into business, and others when they were quite old. There was a man a hundred years ago who actually wrote a famous book telling people how to be great and good [*Lacon*, by the Rev. Caleb Colton, 1820]: the printers could not produce enough copies of this book, because everybody wanted to read it and to learn how to be great and good. But the author was so excited by his success as a moral teacher that he took to gambling: then he had to run away from his parish. He made a fortune by gambling; then he lost it; he went to Paris, and he killed himself by blowing out his brains in the Forest of Fontainebleau.

The fact is that we never stop still, but are always moving on in one direction or another. We always become nicer and nicer, or nastier and nastier; or the nasty may become gradually nice, or, alas! people who seem quite nice may become gradually horrid. And all this means that we can't get on without help from the Source of all niceness. Where does it all come from? . . . Yes, from God.

II.—Grace

Everybody needs help from God. There is a special name for this, which somebody may know, or you may guess now . . . Grace. It is very important to know this, because it makes all the rest we have to say, in all our coming Lessons, easy to understand. In theology "Grace" has a special meaning, which is . . . Help from God. The life which fills our bodies comes from God, who is the Giver of life; in the same way the goodness which fills our souls comes from God, and we call it Grace. I said, "fills our souls"; but of course you can *prevent* it filling your souls. In the same way you can prevent God filling your bodies with life by being unhealthy in your habits. Men have been cast into dark, damp dungeons, and fed on dirty bread and bad water: the life was throttled out, and their poor bodies rotted and died.

Men always have the power to keep out good things: just as you can put up shutters and keep the sunlight out of a room, so you can put up shutters and keep the light out of your soul. Indeed we can think of Grace that way: some people have a sunny nature, because they let the sunlight of God flood into their souls; others have sour natures, because they put up shutters—shutters of selfishness, greed, lust, or prejudice or religious bigotry, for that matter—mind-shutters are quite as bad as body-shutters, malice or cruelty as bad as (or worse than) gluttony or sloth. Think then of Grace as Help from God for our spirits: like sunlight, always there. Even when the shutters are up, some of it

streams in through the chinks. Some savages lead very dark lives—shuttered by fierce ignorance—and yet they will do all sorts of fine things. There is so much good in them! And this good is from God—it is the grace of God; whatever their religion, it all comes from the same God. Theologians call it Uncovenanted Grace. Have you read the lovely story in Dickens' *Great Expectations* of the old convict, Abel Magwitch, and his tender love for Pip?

III.—A Lovely Word

We just have to remember this special meaning of Grace. Words often have more than one meaning. And this word means something quite different when you ask someone to say grace before dinner, or when you say, "She dances with much grace," or "He has a very gracious manner," or "The Three Graces." The word is a very interesting one; in Latin [*gratia*], from which we get it, it means favour or friendship, and also charm or beauty, and also gratitude, which shows how men connected all these things in their minds. You get this still more clearly in Greek, when the word *charis* meant at first just beauty and *charm*; then it meant a *favour*, a charming thing done, and so it came to mean the *kindness* in the person who did it, and then the *gratitude* in the person who received it, and the general delight which it caused. So in the New Testament all these lovely ideas of the Greek word *charis* were used to describe the help that God gives. And from Greek the idea passed into the Latin *gratia*, and so came our English word *grace*, which means that which is beautiful and charming, done in the lovely way of kindness, and producing friendship and gratitude. God, then, who is gracious, gives us grace, to make our spirits graceful and lovely; he gives it freely and for nothing, *gratis*; and our duty is to be grateful, and to show our gratitude by accepting and using what he gives us.

IV.—Grace and Prayer

Now we can get some idea of what Prayer is. It is letting God's grace come into us, and showing our gratitude by giving him our love. People often think that prayer is making a list of all the things we want, and asking God to give them to us. Prayer is not that. If Grace is Help from God, Prayer is Conversation with God. It is the way of taking the Grace from God and sending our love back to him. It is throwing open the shutters. Or you can put it another way, and say that Prayer is the bridge between us and God.

Prayer is connecting ourselves with God. Therefore whenever we let God's grace come into us, that is prayer. Therefore prayer is not the same as saying one's prayers: saying prayers is only one kind of prayer.

> "Prayer is the soul's sincere desire,
> Uttered or unexpressed;
> The motion of a hidden fire
> That trembles in the breast.
>
> Prayer is the burden of a sigh,
> The falling of a tear,
> The upward glancing of an eye
> When none but God is near."

[E.H. 474, S.P. 345. *It would be good to have these stanzas spoken by another voice*].

Prayer is in fact the way we get into touch with God—every way. So don't worry if your regular kneeling-down prayers seem to be short, and poor, and unworthy of God. If you *want* to get his grace, that wanting is prayer; and grace will come into you, and bring goodness and beauty and truth in many ways.

122

SUNSHINE AND DARKNESS

I.—Faith and Prayer

GRACE is like the sunshine; it is all the good influences that come into our spirits. Prayer, we said last time, is connecting ourselves with God so that these good influences can flow into us. We said once [*L.* 34] that Faith is the eye of the spirit, the way by which we see the invisible things which are so much more important than the visible. The difference, then, between prayer and faith is that faith is like seeing, while prayer is like opening the eyes and taking the trouble to *look* at a thing so that we can understand it. You know, if you learn drawing, how much you have to look at a thing and study it, before you can draw it correctly. So we said that prayer is like opening the shutters so that the sunlight can come into your room. But you know that, even when shutters are shut, a good deal of light streams in through the chinks of a room—sometimes enough to read by. So there is sometimes much good in people who don't pray, or at least who don't say prayers in the regular way. There is also sometimes much good in savages, though they lead dark lives and practise the most horrible customs. The reason why their lives are so dark is that they trust in magic instead of prayer; magic means performing all sorts of strange and often cruel rites, which are supposed to bring some reward. Magic really shuts out grace, just as prayer brings it in.

II.—Pagan Magic

You cannot imagine the horrible things heathen men used habitually to do, because they had so little of the grace of God, and believed in magic instead of prayer. In some parts of the world, where Christian white men

have not been able to prevent them, they still do these horrors. They think that these hideous rites bring health and prosperity to the tribe. Once they did them everywhere, even in ancient Egypt and Babylon, and Greece and Rome. I could go on telling you about these things for a year. Here is our example: [From chap. 24 of Frazer's *Golden Bough*, all the volumes of which are packed with such things]. In Angola, when the people thought the king had reigned long enough they made him do as follows: "He causes his throne to be erected, and, sitting down, calls his family around him. He then orders his mother to approach: she kneels at his feet; he first cuts off her head, then decapitates his sons in succession, next his wives and relatives, and, last of all, his most beloved wife, called Anacullo. This slaughter being accomplished, the Matiamvo [the king], dressed in all his pomp, awaits his own death which immediately follows. . . The officer first cuts off his legs and arms at the joints, and lastly he cuts off his head; after which the head of the officer is cut off." Ugh! Once—only once—in another part of Africa, Eyeo, there was a better ending: there the people used to send a present of parrots' eggs to the king, and this meant, "You are tired, and you must take a little rest." When the king got the parrots' eggs, he had to go to his bed-room and lie down, while his wives strangled him till he was dead. But in 1774 the king happened to be a high-spirited person, and replied, "I don't need any rest, thank you; and I shall go on being alive and looking after my subjects." Then his ministers were very angry and raised a rebellion; but that high-spirited king went to battle with them and defeated them with great slaughter, and went on being king. But in 1881 a missionary went there and found that the horrible custom had come back again.

III.—Four Conclusions

We can learn four important things from all this:—

1. In pagan times the most atrocious acts were done,

and often in the name of religion, even by highly civilised people like the Romans.

2. When people say that savages are noble and delightful people who don't need to be converted by missionaries they are talking nonsense. They just do not know what dark horrors surround these people until they become Christian.

3. These cruel things are caused by the belief in magic; and over and over again heathen ideas of magic creep back into the Christian religion [*See L.* 141]—only the true Gospel of Christ can keep it out.

4. But even the darkest magic cannot altogether shut out the grace of God. So you get goodness among savages, and nice people like Friday in *Robinson Crusoe*. No one is altogether bad; some light gets in through the chinks. We said last time that this kind of grace is sometimes called . . . Uncovenanted Grace.

IV.—Many Kinds of Prayer

And now I want you to think of yourself as something much more complicated than a room—as like a mansion with all kinds of rooms, and the rooms with different kinds of shutters, and windows, and folding doors—and green-houses as well, and summer-houses, and a garden. And the sunlight outside. The garden alone will take half your time in seeing that all the seeds and plants get their life from the sunlight. And grace may come in through many different windows and rooms: you may have a music-room in your soul, and much of the best in you may come that way, or a place where you do kind things for others, or a library where you read the Bible and other great books, and a chapel in the house where you have services. . .

The ways of prayer are infinite. You see what a lot of work there is in it. And the most difficult of all is just kneeling down alone and praying to God: of this kind Coleridge said, "Of all mental exercise, prayer is the most severe." Prayer is hard work. The old

monks used to say *Laborare est orare*—all work is worship. This is true. But it is also true the other way round, *Orare est laborare*—all worship is work.

But if I said: "You must spend an hour a day on your knees in intense prayer to God," I should give you a wrong and impossible idea. So I look at the teaching of Jesus, and I find that he never worried people about prayer. And this must have been because he knew that long and intense prayer is not a common gift. We know that he spent hours himself in communion with God. We can think of him alone in the hills, sitting for hours in deep meditation. . . But he knew that most people are not like that, and that to force them to make long acts of prayer would only be to make them hypocritical or superstitious. So he did not often speak about prayer. He encouraged those who have faith, he taught everyone to be true and loving, and he left them to come nearer to God in their own way, simply, easily, and naturally. He knew how many ways there are of prayer, and that the whole life of a good man is itself a prayer. What he did show himself anxious about was, that when people did pray, they should pray in the right way. And that we shall see in a week or two, when we come to the Lord's Prayer.

I suppose you were all taught as little children to kneel down, night and morning, and say your prayers. That is a very good way, and it makes a good habit. Then, very likely, as you grow older, you will want to make prayers longer. And I hope you will always want to go to church, so that we can praise God all together. Only remember, there are many ways; and what is the best way for one is not always the best way for everyone else. If we try to be near to God, he will show us.

123

FOUR KINDS OF PRAYER

I.—Receptive Prayer

IN the time when our Lord was upon the earth, people like the Pharisees were fond of showing off in their religion: they stood about in public places, looking very pious, and made long prayers. He condemned all this. People, he said, ought not to show off [*Mk.* 12^{40}] by making long prayers in public, repeating prayers and forms over and over again [*Mt.* 6^{7}]; but they ought to pray privately in their own rooms, where nobody would see them [*Mt.* 6^{6}]. He did not tell people that they *must* pray a great deal and keep rules and practise fixed devotions [This is worked out in the writer's *The Church at Prayer* Cap. I.]. You will find no rules, and no directions in his teaching about how, or when, or where, or how much to pray. He only tells us that when we pray we should have faith, believing that God will give us what we ask, [*Mk.* 11^{24}], and that we must forgive other people before we pray [*Mk.* 11^{25}]. When we want to be good, he says, and to have any good qualities, we must ask, and we shall receive.

"Ask, and ye shall receive." This is the prayer that opens the shutters. We pray in order that we may receive help (or grace, as we said it was called) from God. So we will call this sort of prayer Receptive. . . Now I want you to notice that our Lord does not say, "Ask for money, or success," but "Ask for the heavenly Spirit"—or as we say, Ask for . . . grace, and you will receive it.

Here is the passage: and I will read it in everyday English, so as to make it clear [*Moffat's translation of Lk.* 11^{9-13}, *cf. Mt.* 7^{7-11}]:—

"Ask, and the gift will be yours; seek, and you will find; knock, and the door will be open to you: for everyone who asks, receives; the seeker finds; the door is opened to anyone who knocks. What father among you, if asked by his son for a loaf, will hand him a stone? Or, if asked for a fish, will hand him a serpent instead of a fish? Or, if asked for an egg, will he hand him a scorpion? [The people must have laughed when they heard this.] Well, if for all your evil, you know how to give your children what is good, how much more will your Father give the holy Spirit from heaven to those who ask him?"

Notice that it is all founded on the idea of God being our Father. He will always help us because he is our . . .

II.—Co-operative Prayer

That receptive kind of prayer reminds one of a motor-car: it cannot run without petrol; on a long journey you have to stop, unscrew the nozzle and pump the petrol into the tank. In the same way, *we* cannot run without grace; and prayer is like the operation of getting the wonderful liquid into the motor-car. We have to take trouble to receive it, to get it in, so that we can go on running.

But there is another kind of prayer, which we are calling . . . Co-operative. I am not going to say much about it now; but I want you to get it down, and then we shall see more of what it means when we come to the Lord's Prayer. It is helping God by Prayer. When for instance, we say "Thy Will be done on earth," we are praying that those things may happen on earth which God wants to happen. Why does God need our help? Things are so arranged that men have wills of their own [*L.*16], and unless men co-operate with God—work together with him—the world will never become a good and happy place. When you drive out of the town in that car, you see not only nice, beautiful, happy-looking houses, but also mean, and miserable,

and ugly houses. These show that other wills besides the good wills have been at work; and sometimes even public buildings, and war-memorials, and even churches are so silly and vain and ugly that they show these other wills at work. Now the world is not managed by one will alone, the Will of God, but by millions of other wills also—by all of us, some are men of good will, while some are not. And we can help to get these wills right by praying. We shall say more about this another time [*L.* 131]: to-day just remember that the second way of praying is to help God's Will to be done, to put ourselves on God's side and join our forces to his. We call this . . . Co-operative Prayer.

III.—Work

A boy once found that some horrid people were setting traps to kill birds, near his house. He stopped them. "How did you stop them?" asked his mother. "O, I prayed that the traps might not catch the birds." "Anything else?" "Yes, I prayed that the birds would not go into the traps." "Anything else?" "O yes. Then I went and kicked the traps to pieces."

It is not enough to ask God to do things, if we don't try to do them ourselves. It is not enough to ask God to make the whole world Christian, if we are not ourselves helping the Church at home and its missionaries abroad. Where I live, there are some very bad streets, with overcrowded houses not fit to live in; we don't just pray to God to make things better: we do pray, but also we have got a lot of people together, and formed a committee, and worked hard to get these slums pulled down and better houses built; and this has been done all over the world, in many towns.

So we can help God, not only by asking him, but by doing things ourselves for him. That also is prayer. And Jesus lived that life of prayer also: he was always doing things for God, he "went about doing good" [*Ac.* 10[38]]. Even our ordinary work, if it is done in the right spirit and for the sake of God, is a kind of prayer, as

the old monks found. They were fond of settling in wild, deserted country; and they toiled, and dug, and planted, till they made all the land around the monastery fruitful and civilised; and that was why they said, "*laborare est orare*"—to labour is to pray.

And the best prayers of all are the good deeds we do—the acted prayers. There is a story about a hermit who lived alone for forty years praying to God in a mountain cave. One day he prayed that he might be shown some other man like himself, so that he might see exactly how much grace he had got. An angel told him to go into the city and he would see a clown doing tricks in the market place. He thought this very strange, but he went; and there he found the clown doing his tricks. "Are you a very holy man?" he asked the clown. "Alas," said the clown, "I used to be a thief." "But," said the hermit, "have you never done some very good deed?" "Well," said the clown, "perhaps I did a good deed once, but it was a small thing." "What was it?" Then the clown told him how once the band of robbers had captured a girl, and how he was moved with pity, and at night had cut her cords, and at the risk of his life brought her home safe. "So," he added, "I left the robbers, and became a clown. It was the only way I could earn an honest living." "You are serving God as well as I am," said the hermit, and told him about the angel. Two years afterwards the hermit prayed again that he might be shown some one else like himself, so that he could see what he was like; and this time the angel sent him to a village, where was a cottage with two women living in it. He asked the women, "Have you done much for God?" They answered, "Very little. We've worked hard, and brought up our children, and often have had hard times." "Nothing in particular?" "We were too poor to give much, but twice a year when a sheep was killed, we gave half of it to our poorer neighbours." "Any other good deed?" asked the hermit. "No," said the elder woman, then she looked at the other, and hesitated—"Only this. My sister-in-law and I

have lived here twenty years, and brought up our children here, and during all these years there has not been a cross word between us, or a look that was unkind." Then the hermit understood, and thanked God. "If I am half as good as these," he said, "then indeed I have not served God in vain."

So indeed Christ has taught us. To be kind to others, to live in charity, to forgive, to do good as much as we can,—this also is prayer.

IV.—Worship

We have spoken of . . . Receptive Prayer—getting grace from God; of . . . Co-operative Prayer—putting our wills on the side of God; and of . . . Work. There is a fourth kind . . . Worship. This is a different kind: it does not so much receive, or do work, as *give*. Worship is giving praise to God—telling him that we admire him and love him. We do it especially in church, because it is easier to worship there, when other people are worshipping too, and because we want music, and beautiful colours, and movement (*e.g.* processions) to express our worship. If you think about your great friends you will understand why worship is necessary in prayer. You can't be very fond of anyone unless you admire them, and you tell them sometimes that you admire them and are fond of them. Even a little child does this: "O mummy, how lovely you are! I do love you." That is worship. In Church we become like the little child: we try to tell God how much we admire him, how beautiful and wonderful he is; and we could not be friends with God without that. It is divine worship.

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CONVERSATION AT HOME

WHEN we are living with people, our whole life is a conversation with them. I don't mean only talking, but all the other things also that we do together—all our communion with them, our fellowship with them. Now we have seen that, according to Christ, the keynote of prayer is that God is our Father. So think of prayer as conversation or fellowship with him—for he is your father and your mother both in one. We are his children. Now what does the conversation of a child with his parents at home consist of?

I.—Asking

Well, he asks for things sometimes. He is not always asking, if he is a nice child; but he naturally does ask sometimes. And when he asks for the right things, the parents are delighted. That is like . . . Receptive Prayer. We do not only wait for God to send us his grace: we do not expect all the trouble to be on his side, as it were. We ask for it; we draw it into ourselves, as a plant spreads out its leaves to the sun—and how cleverly a big tree spreads out all its thousands of leaves so that each may get some of the light that enables it to turn carbon dioxide into the green chlorophyll! As we said before, we open our shutters, and do all we can to get the light into our hearts. And also, we ask God (but not selfishly) to provide for us and to protect us all. This kind of prayer is called *Petition*.

II.—Thinking

What else is our little brother (or sister) doing at home? Well, he is always talking, telling them his little ideas, asking questions and listening, and thinking about the answers he gets—he is thinking all the time.

The King's Library

All this kind of conversation is like what is called *Meditation*—talking to God, thinking about him and all his qualities, listening.

Supposing you went and knelt down, and said, "O God, give me all the nice things in the world. Amen," and then ran off and played. Would that be prayer? . . . No, it would be merely selfishness. But supposing you were riding on a bus through the country, and all the time were thinking how beautiful the fields are and how good and beautiful is he who makes them all, the Father who is the life of the world. Would that be prayer? Yes: it would be thinking about God, talking to him, and we call that . . . Meditation. Sometimes, when you see a man walking along and you wonder what he is thinking of, he is really thinking about God, he is meditating; and that is prayer.

III.—Admiration

That is rather near to something else. There can be no real home life, unless a child admires his parents—as we said last time. Every nice child does. And there would be no real home life—no real conversation, unless he told them sometimes how much he loved them. You can't be friends with anyone whom you don't admire,—admiring him at least for some things. It is just the same when we grow older—married people are never happy unless they go on making love to each other—unless they tell each other that they love each other, and how nice one thinks the other is—unless they admire. So Wordsworth said:—

> "We live by admiration, hope, and love;
> And even as these are well and wisely fixed,
> In dignity of being we ascend."

Now admiring God has a special word. We call it *Worship*.

IV.—Thank You

But, supposing a child asks for a chocolate, and when it is given to him, he grabs it and devours it . . . Rather

a nasty child! Yes. "Thank you" is quite an essential part of all decent conversation. There is no greater sorrow for parents than the sorrow of having ungrateful children. You couldn't go on living on friendly terms with anyone, if he never said, "Thank you," or *you* never said "Thank you." In prayer we call this *Thanksgiving*.

V.—I Beg your Pardon

And if he never said, "I beg your pardon," when he trod on your toes or forgot to shut the door! Or, if a child spilt the ink on the best table-cloth and refused to be sorry? You couldn't go on like that. In religion this is still more serious. We call it *Repentance*. Saying that we are sorry—and of course trying to be better—must be part of prayer, if prayer is conversation with God.

VI.—Listening

I want you to put down Listening as a separate head, because all speaking should lead to listening, and it is the most important part of prayer. All Receptive Prayer is a kind of listening. A man once came to see me who said he wanted to ask my opinion; he sat down and talked and talked about himself for an hour—then he went away, and I never got a chance of slipping in a word edgeways. He didn't really want my advice: he wanted to hear himself talk. And, like all such people, he talked nonsense. Now to kneel down, say a few prayers, and then rush off, is like that. The most important part of our prayers is the few moments when we have done speaking, and wait quietly. We call that *The Silence*. Most of the great ideas in the world have come to men in silent communion with God, when they were listening. And it is quite true that we can "pray without ceasing," as S. Paul says [1 *Thes.* 5^{17}], because all our lives can be a listening to the whisper of God.

VII.—Helping

Lastly, as a child grows up, he more and more wants to be useful—if he is a nice child. He wants, in his little way, to help. We, too, want to help God. And we have already called this . . . Co-operative Prayer. And we said that there are really two ways of doing this. One way is to put ourselves on God's side when we say our prayers, asking that his will may be done—his will, not ours. We must not try to alter God's will and change it into ours when we pray: if we do, we shall just waste our time. God's will is always to help us, and to help all the rest of the world as well. "Not my will, but thine, be done," must be our prayer; and God's will is always the best. So it was that Jesus prayed in his great agony. Where was that? . . . in Gethsemane [*Mk.* 14^{35}]. "And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him. And he said, Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt."

The other kind of Co-operative Prayer is helping God by what we called . . . Working. All the honest and good work we do in the world is helping our fellow-men, and is helping God too. Because God wants the world to be a lovely and perfect place, full of perfect men and women; and it cannot ever become that, unless everybody does his fair share of the work, and does it well, honestly, justly, efficiently. So even ordinary work is a kind of prayer. Much more so are there good things we can do, by helping others, and being kind and sweet to everybody.

So we are like children in the home of our Heavenly Father:—(1) Asking is . . . Petition; (2) Thinking is . . . Meditation; (3) Admiration is . . . Worship; (4) Saying "Thank you" is . . . Thanksgiving; (5) Saying "I beg your pardon" is . . . Repentance; (6) Listening is . . . The Silence; (7) Helping is . . . Co-operative Prayer, yes, and Work, and Good Deeds.

(*For Worship see also L.* 103).

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ANSWER TO PRAYER

This will probably have to be divided into two: Points I. and II. with sub-division making the first Lesson.

I.—Response

PEOPLE often worry about whether prayer is answered, and argue about it. They call it a Problem. They say, for instance: "I asked God not to let me put out my knee last football season. But I *did* put it out, that day we were beaten by the Barton Roarers. What's the use of prayer?"

Well, we have been trying to understand what our Lord really taught about prayer. I hope we understood a bit. When we come to talk about the Lord's Prayer I think we shall understand still better. You see: there is simply no problem at all if we pray in the way Jesus did, and understand from him what prayer really is. "Is prayer answered?" The question is almost a silly one, if we mean by prayer what *he* meant.

What did we say that prayer was? . . . Conversation, yes, friendship and fellowship. For instance (we will leave out Asking for a moment)—Thinking, or . . . Meditation; Admiration, or . . . Worship. We do not expect what is called an "answer" to that, but only the grace that comes into our hearts. Then there was:—Saying "Thank you," or . . . Thanksgiving; saying "I beg your pardon," or . . . Repentance; Listening, or the Silence. Here again the answer is a spiritual thing. Prayer is not like going to a grocer: "I want a pound of butter, please," and he wraps it up in a piece of paper (after you have paid), and off you go! Prayer is spiritual. Your spirit moves to God, and God's spirit comes to meet you. There comes into

your hearts the lovely thing that we call . . . Grace. Then we said also that prayer is—Helping, or . . . Co-operative Prayer, and also doing as well as speaking . . . Work, and Good Deeds. It is rather stupid to ask if all these kinds of prayer are answered—whether you get anything by them. It is like asking whether you get anything by going to see a sick friend. You don't go in order to get something: you go in order to be nice; but you *do* get something all the same. Or like asking if you get anything by learning French or Latin: you do it because it is your duty (older people often do it because they like it), but of course you get something also. There is an answer to all human effort. Let us call it by a better word—the word for this Point . . . *response*. There is always a response to prayer.

II.—Wrong Prayer

But when people talk about Answer to Prayer, they are always thinking about one kind only . . . Asking. Yes, asking, or . . . Petition. Now petition may be of the right kind or the wrong kind. And there is no response to the wrong kind, or rather the response is —not "Yes," but . . . "No."

S. James says, "Ye ask, and receive not, because ye ask amiss, that ye may spend it on your pleasures" [4[3]]. So to be selfish is a wrong way to pray. There are many wrong ways, and they are very common. For instance:—

To be always trying to get things out of God, always asking and never giving—never giving him your heart.

To pray feebly, kneeling down for a moment, only because we want something.

To pray superstitiously, like the Pharisees, whom Jesus blamed because they made "vain repetitions," repeating words over and over again; and because all the time they were hard and proud, and they prayed ostentatiously, to show off.

I was in Burma once, at the Shwe Dagòn, which is

a hill full of golden pagodas; and the people in their beautiful bright coloured silk clothes were waving flowers before the shrines and saying prayers. It was very pretty to watch, and I think it did them good. Only, as I passed one man, he looked at me out of the corner of his eye, and said, "I spik English."

There are other things that Christ told us. To believe, when we pray [*Mk.* 11[24]]. And he quoted a Jewish proverb (which was not of course meant to be taken literally), and said that if we prayed, believing, we could "remove mountains" [*Mt.* 21[21]]. Unbelieving prayer, then, is another kind of wrong prayer.

And he said that it is no use praying with an angry and unloving heart: "Whensoever ye stand praying, forgive, if ye have aught against any man." [*Mk.* 11[25]]. Uncharitable prayer is wrong prayer.

III.—No

It is clear then the only answer to many prayers that are offered is . . . No. For instance:—

Selfish Prayer.—Suppose you pray that you may be top of the class. Is that selfish? It is rather—especially if you have not been working well! You see, it means that some one else will not be top. Suppose you are applying for a post—say, to be manager of a factory: ought you to pray that you may get it? Perhaps you can hardly help putting things like that in your prayers. Yet, if some other man is better, *he* ought to get it. Do you want to deprive him of his right? You may be praying against the will of God; and then the answer is, No. Parents often have to say "No" to their children, don't they? I suppose the only thing a man ought really to ask is (1) That he may be more and more fit to be a good manager, and (2) That the right man may get the post.

Wrong-headed Prayer.—For instance, to pray to be a duchess when you are not fit to be a plain cook. Or to ask to be rich, when Christ did not want to be

rich, and told us that riches are not a good thing but make it difficult to enter God's Kingdom.

Things bad for us.—There are many other such things. A child might pray for a pound of toffee, all to himself, which would be bad for him. Many people have wanted motor-cars, and when they had them, they grew fat, and died, for want of exercise. Or you may have some trouble, some cross to bear; and it may be better for you not to have it taken away yet awhile. Does anyone remember S. Paul's thorn in the flesh? . . . [2 Cor. 12[7]].

Things bad for others.—Many things we want may be bad for others—like getting a post that someone else is applying for. The reason why betting and gambling are such mean things is that, when a man bets, he tries to get money out of somebody else without working for it. Or, again, a man wants to make more profit out of his business: he can do this properly by making his business more efficient; or he may try to do it wrongly by underpaying or overworking the work-people. Many things that people want would be bad for others.

Impossible things.—There are some things that God *cannot* do for us [*L.* 40]. He cannot do a wrong thing, for instance. Nor can he make two hills side by side without a valley between.

Miraculous things. We have no right to expect God to work miracles for us. God works by law. (You remember the story of Canute. He knew God would not hold the tide back for him). God works by law; and we must keep his laws, and not expect him to let us off when we break them. You will see later on that no impossible or miraculous things are asked for in the Lord's Prayer.

Not Co-operating —Because God is the God of law, we must work with him. For instance, a farmer: Would it be right and religious if the farmer spent every day in church, from dawn till sunset, praying for good crops? . . . No, but why? Because God has not arranged things that way. He wants the farmer

to co-operate—to plough, and sow, and reap, with a diligent, cheerful, and thankful spirit; and that is prayer too.

In the same way, health is the following of God's laws. We need simple, wholesome food, plenty of pure water (inside and out) lots of fresh air (windows open day and night), lots of sunlight too (light-coloured clothes, and no woollen under-clothing!)—water, air, light, that is what God gives us so abundantly. We must use them, and take plenty of exercise. It's no use leading unhealthy lives—or letting other people live in unsanitary hovels and slums, and then asking God to destroy our diseases.

Prayer is always a call to duty. When I was a boy, thousands of people used to die of typhus fever. It was simply due to dirt. Now no one dies of typhus in England. In the Middle Ages, when there was a plague, people used to have processions, singing prayers and psalms. That was not any good, because we must not ask for miracles when God wants us to think, and to work. The scientists and the physicians who have stamped out plague, and many other diseases, were the ones who were really praying in the right way for health.

IV.—Right Prayer

All we shall be saying, later on, about the Lord's Prayer will show us what right prayer is. When Christ said, "Ask, and it shall be given you," it was asking *in his Name* that he meant [*Jn.* 16^{24}]—asking for the right things, praying as he prayed—asking, seeking, knocking. There is always response to prayer, if we put our wills on the side of God's will; and all right prayer brings a full response. All right prayer brings . . . grace. There is no failure anywhere: all right prayer brings a good and happy life.

So we will put away all thoughts of darkness—all the horrible ways by which savages have tried to get

results by magic, that is, by performing acts or going through nasty ceremonies (and often cruel ones), which they fancied could make things happen as they wished. We will think of prayer as just being friends with God—walking with him, talking with him. Tennyson says, "More things are wrought by prayer than this world dreams of." It is in the *Passing of Arthur*, where King Arthur makes his dying speech to Sir Bedivere. Listen to it. Miss — will read it.

"The old order changeth, yielding place to new,
And God fulfils himself in many ways. . . .
I have lived my life, and that which I have done
May he within himself make pure! but thou,
If thou shouldst never see my face again,
Pray for my soul. More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God."

THE PLAN OF THE PATERNOSTER

PATERNOSTER is the old Latin name for the Lord's Prayer. So Paternoster Row in London is so called because the Canons of S. Paul's used to say the Lord's Prayer as they walked home. Similarly in German, the Lord's Prayer is called the *Vater unser*, the "Our Father."

The Lord's Prayer is so familiar to us, and so simple in appearance, that we easily overlook its originality and forget its greatness. If you consider any great work of art, be it an anthem, a picture, or a building, you will find that one of its characteristics is *unity*. It develops one central idea; it has a plan. Let us consider this note of greatness to-day. What plan, order, unity, is there in the Paternoster?

I.—Home

What is the secret of its unity? What is its plan? What is its method of construction? Is there a simple framework that we can understand? For instance, I daresay you have noticed that the common, material need comes before the spiritual:—*bread* before . . . deliverance from *temptation*. I have always felt a thrill of delight over that; it is so straightforward, so human—so unlike the method of some preachers! Old-fashioned preachers, at least, used to say so much about sin and so little about the fact that the poor need more money to buy . . . food, and to pay rent for better homes. But what is the reason for this order in the Lord's Prayer? Is there any clue? I think there is. If you study the teaching of Christ, and especially the parables, you will notice that it is much more *human* than the rest of the New Testament—than the Epistles, for instance. It abounds in illustrations from nature and from human life; and

especially it is full of the idea of—What did we say prayer was like? Conversation . . . at home. Yes, our Lord's teaching is full of the idea of . . . Home.

That is the clue. And lest we should miss it, the prayer begins with the word "Father." Jesus knew that the home is the centre of all social virtues, and the secret of the civilisation of man. Scientists have shown us the strange fact that the moral evolution of man—the development of man from his original savage state—is mainly due to the extreme weakness of the human baby. Instead of running about and picking up food with its beak, a baby is for years entirely dependent upon its parents' care; and this has developed self-sacrifice, tenderness, conscious love in human parents far beyond the parental care of the lower animals. Jesus taught that this parental love is like the love of God for man. The home is, in fact, the secret of Christian religion and Christian theology, though Christians have sometimes forgotten it.

Now, home life is reciprocal. It has two sides. *First*, what the Child gives to the Parent; and, *Second*, what the Parent gives to the Child. Let us look at this more closely.

II.

A. What the Parent Receives

What does a parent receive from his child? In other words, what are the things which a child gives, and which a parent has the right to expect?

1. He expects *Reverence.* There can be no true home-life unless the children honour their father and their mother; and one of the most tragic sights is a home where the parents, through drunkenness, bad temper, or other flagrant vice, forfeit the respect of their children. But children are often very wonderful in their reverence, and I suppose many parents often feel how much they are honoured above their deserts.

2. *Loyalty.* Children are also wonderfully loyal to their parents. They are loyal in their love (sometimes, alas! not fully deserved); they will stick up for their parents, and will not let people find fault with them; they will follow their plans, and defend all their ideas and practices. This also keeps the home together, and is very beautiful to watch.

3. Next, a parent expects *Obedience.* The child obeys. Even when he is disobedient, the principle is not really lost. He knows that he is being naughty, and does not question the parents' right to demand obedience. Otherwise the home would break up.

B. What the Child Receives

What does the parent give, and the child expect?

1. *Support.* Even the animals below man, and above fishes, give this; and among civilised men the law enforces it in the case of an unnatural parent.

2. *Forbearance.* Children are a great deal of trouble, and they know it; but they also know that they can count on the tenderness and consideration of their parents, and that even when they are in disgrace they will be forgiven.

3. *Protection.* And they have that lovely feeling of being safe with their parents. They know that they will come to no harm if father or mother can help it; and that even among the lower animals the mother will often die for her young.

4. *Education.* [*Last Clause, here treated as a Petition. See L.* 135.] The child receives his first and deepest education from his parents; and, though the parents hand on much of the education, later, to the school, they are still teaching consciously and unconsciously, year after year.

III.

A. What God Should Receive

Have you ever thought of this strange fact? Whenever you say the Lord's Prayer, you pray for God as

well as for man. *You* pray for God! Does God, then, need your prayers? Jesus teaches you that he does. And the reason is that he is our Father, and we are is children and fellow-workers.

So we pray first for God—that he may receive what, as our Father and Mother in one, he ought to receive.

1. *Reverence.* "Hallowed be thy name." There can be no true religion without this. We pray that it may be universal.

2. *Loyalty.* "Thy kingdom come." That all men may help God's plans to their fulfilment.

3. *Obedience.* "Thy will be done." That all men may obey—not merely commandments, but the Divine Will for good.

B. What Man Receives

Then we pray for man—that all men may have what a child expects, what a good father or mother loves to give.

1. *Support.* "Give us this day our daily bread." And bread is here clearly the symbol for all things that are necessary for our bodies.

2. *Forbearance.* "Forgive us our debts, as we also have forgiven our debtors." We trust in the tenderness and consideration of a Heavenly Father whose nature it is to forgive.

3. *Protection.* "Bring us not into temptation." Here the thought is of spiritual protection, for we have already asked for our material needs.

4. *Education.* "Deliver us from evil." All education is the training of man to avoid the evil and to seek the good, to grow out of sin into wisdom.

The Shorter Version in S. Luke

We have been keeping to that version of the Lord's Prayer which we all know by heart. It is from the First Gospel, whose author is unknown, which we call by

the name of . . . Matthew (6^9). But there is another version, a shorter one, which some people found easier to remember, and which is preserved for us in another Gospel . . . S. Luke [11^2, *R.V.*]. You will get the same plan from this shorter version of . . . S. Luke. Thus: *Reverence*: "Hallowed be thy name"; *Obedience*: "Thy kingdom come"; *Support*: "Give us day by day our daily bread"; *Forbearance*: "And forgive us our sins; for we ourselves also forgive every one that is indebted to us"; *Protection*: "And bring us not into temptation."

So there is a definite and beautiful idea—the idea of the Home—running all through the Lord's Prayer. It is built up on an orderly plan. It has that mark of a great creation, of a true work of art—unity.

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NOTE ON THE TWO VERSIONS

THERE are two versions of the Lord's Prayer, one in Mt. 6, the familiar version, containing 55 words in English, the other in Lk. 11, containing only 39 words. Scholars used to think that both versions were taken from Q, and that therefore S. Luke's version must be the original, because it was inconceivable that he would have shortened so important a saying as the Lord's Prayer. But a better, simpler, and happier solution is given in Streeter's *The Four Gospels* (pp. 185, 237, 277), and this we may be pretty sure will hold the field.

Q, or The Discourses, is a lost book which consisted mainly of a collection of the Sayings of Jesus: it may have been compiled by S. Matthew himself, and this may account for the fact that the First Gospel is called by his name. Both S. Luke and the unknown author of the First Gospel copied at least large portions of Q. but there is more of Q in the First Gospel than in S. Luke. Both these Gospels, Luke and Matthew, also copy large portions from S. Mark: each therefore *in the main* consists of Q and Mark. But each also contains original matter, collected from other sources: Luke, for instance, has got the story of the walk to Emmaus [24^{13}] from one of the men who were present, directly or indirectly; but both contain also passages that come from oral tradition—sayings, that is, which were easily remembered and handed on from one person to another. This would be especially the case with very important and distinctive Sayings which had the most universal appeal. The Lord's Prayer is such a Saying.

Therefore, the Lord's Prayer was remembered in two versions. Some remembered it in full: and this became the oral tradition which is preserved in Matthew.

Some remembered it only in a more short and easy way: this became another tradition, and it was the only one that S. Luke knew. Neither version can have been in Q, and this can be accounted for by supposing that the people for whom Q was originally written, already knew the Lord's Prayer by heart, and perhaps used it in their services.

The writer whom we call Matthew was fond of arranging his subject matter in blocks. Thus he groups the Lord's Prayer with other sayings under the heading of the Sermon on the Mount. S. Luke on the other hand tells us the actual occasion of the Lord's Prayer [11[1]]. The Disciples had noticed the reticence of Jesus on the subject of prayer: one of them said, "Lord, teach us to pray, even as John also taught his disciples." And he said to them, "When you pray, say:—

Father,	*Our Father, which art in heaven,*
Hallowed be thy name.	*Hallowed be thy name:*
Thy kingdom come.	*Thy kingdom come:*
	Thy will be done:
	as in heaven so on earth.
Give us day by day our daily bread.	*Give us this day our daily bread.*
And forgive us our sins; for we ourselves also forgive everyone that is indebted to us.	*And forgive us our debts, as we also have forgiven our debtors.*
And bring us not into temptation.	*And bring us not into temptation.*
	But deliver us from evil.

Side by side with S. Luke's shorter version [11[1–4]] we have printed above in italic the longer text from Matthew [6[9–13]]. We shall use the latter, which seems to be the complete form, and is that which has always been used in the services of the Church: its special clauses have not at all the look of having been added by the authors or editors of the First Gospel. Incidentally, we learn from this how alien to the spirit of the New Testament are the ideas of verbal inspiration or inerrancy. Noble as the longer version is, that of S. Luke has a character and grandeur of its own, and shows even more strikingly the emphasis on human forgiveness.

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THE LORD'S PRAYER: THE ADDRESS

I.—Simple

ALL great things are simple. It is the most difficult thing in the world to put the real, final, all-embracing truth about great matters into a few simple statements. Clever and learned men generally make things complicated: only a supreme genius now and then shows that the great truths are simple and can be stated simply. The Lord's Prayer is simple. All the teaching of Jesus was simple: a child could understand it, for "of such is the Kingdom of God" [*Mk.* 10[14], *cf.* "that thou didst hide these things from the wise and learned, and didst reveal them to the simple-minded" [*Lk.* 10[21] *Moffatt*]; but the crabbed Scribes could not. All through Christian history people have misunderstood the teaching of Jesus, because they would not accept its plain, simple meaning. Nearly all the Parables, for instance, were made unintelligible by the elaborate and fantastic explanations of the old writers who are called the Fathers, and by their later successors [*Trench's* "Parables" *is full of examples*]. Our Lord's words were too overwhelmingly direct for people to accept them in their plain meaning; and we can truly say that the history of Christendom has been in great measure a history of the misunderstanding of Christ's words. But we may hope for the future to be better than the past; and this because scholars are now teaching us to see the real, plain meaning of things. We owe that great boon to natural science, which has taught us scientific habits of thought. So we have

great things to learn about the religion of Christ—to learn the plain meaning of what he taught.

> "Go humbly—it has hailed and snowed—
> With voices low and lanterns lit;
> So very simple is the road
> That we may stray from it."

And ours is the happy task of trying to find the road, now that scientifically minded scholars have made simplicity possible for us. So you will not be surprised when I say that in the past the plain meaning of the Lord's Prayer was seldom understood. You can judge this for yourselves by looking at the Church Catechism. The Catechism is a most admirable document, full of good things and excellently planned out—the Two Duties for instance . . . [*L.* 94]; but just here, with the Lord's Prayer, it really does fail. It gives an explanation called "The Desire," which does not explain the Lord's Prayer at all. So, although we are going to talk a great deal about the Lord's Prayer, let us try our best not to forget the plain meaning of each sentence.

II.—The Presence

The first sentence we are calling the Address; and it is followed by seven Petitions [*or six, if we count the two last as one*]. The Address is very important, because in it we draw near to God. We don't ask anything: we simply say what God is, *Our Father*; we try to think what he is, and what we are doing. We put ourselves in the presence of God. Now all prayer is putting ourselves in God's presence; and, without that, there is no prayer. The Lord's Prayer is the pattern of all prayer: it shows us how to pray in the name of Jesus Christ, that is—to pray in his way; and if we do that, there will be, as we said [*L.* 125], no difficulty about the answer to prayer. First of all, then, our Lord tells us, when we pray, to begin by putting ourselves in the presence of God.

III.—Our

How important is the first word! It is a beautiful word, and does more good perhaps than any other. *Our*: I wonder if you can guess what word does the most harm . . . Yes, *My*. How much better to say, "This is our cake," than to say, "This is my cake"! Prayer must be unselfish, or it is not Christian; and, as we said [*L.* 125], when we "ask amiss" our prayer cannot be answered—if, for instance, you ask for something that would harm others; or for something that could only be of use to you and not bring any good to others as well. Prayer is not always a virtuous thing: it may be wrong prayer. In India there used to be a horrible set of people, called Thugs (the British Government, being Christian, has put an end to them now): they used to lie in wait for travellers, spring out upon them, and strangle them. They thought this was a right and proper thing to do: it was part of their religion; and they used piously to pray to their god before they set out on a strangling expedition. You see, those Thugs prayed in the wrong way, and to the wrong god. They did not pray to "*Our Father*."

IV.—Brotherhood

A great Christian [*F. D. Maurice*] once said:—"No one can say 'Our Father which art in Heaven,' unless he has first said, 'Our brothers who are on the earth.'" S. John had proclaimed this idea long before, when he wrote: "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" [1 *Jn.* 4^{20}]. Here is another meaning, then, that "Our Father" has. For instance, at a cricket match, if two boys point to the umpire and say, "That man is our father"—what does that tell you about them? That they are . . . brothers. One of them may be thin, with black hair, and the other may be fat, with red hair: they may not be at all alike, but when they say, "There's our father," you know that they are . . . brothers.

So it is with us. A man with a black skin and fuzzy hair may kneel by you in church—you with your bleached face and flat hair!—and you both say "Our Father" because you are both brothers. God is the Father of all races, all classes, and of men of all religions, though they do not all know it. Our Lord showed this clearly by the way he put together just those who were most unlike—the wounded Jew with the Good Samaritan (the Jews hated the Samaritans) the respectable prig-son and the Prodigal Son, the Pharisee and the Publican; and he himself was bitterly attacked for consorting with publicans and sinners. It was the sin of the Pharisees that they despised the common people, and did not look upon them as brothers. It is still a common sin to-day, but we know that it is unchristian. Only by brotherhood can we realise God's fatherhood. Jesus revealed these two great things: the Fatherhood of God and the Brotherhood of man.

And brothers must be ready to help one another: they must be friends: we must help all men. Once two friends lived in Sicily, Damon and Pythias. The King, Dionysius, hated Pythias, and put him in prison, and condemned him to die in four weeks. Pythias said, "May I go home to see my old parents before I die?" "I like that!" said the tyrant, "Why of course you would never come back." Then Damon came forward: "I will stay in prison in the place of Pythias," he said, "till he comes back." "And supposing he does not come back?" asked the tyrant. "Then you can kill me instead," answered Damon. Three weeks went by, and Pythias did not return: three more days, five, six. And the last day came. Damon was led out to be beheaded. But Damon only said: "I can trust Pythias. He will come." Then, as they drew near the place of execution, a soldier shouted, "Pythias! He comes!" And Pythias dashed up on a foaming horse. He had been shipwrecked, and was only just in time. Then the tyrant, Dionysius, was converted. "You are free, Damon," he said, "and you, Pythias

are free also. What would I not give to have such a friend!"

V.—Our Father in Heaven

God is our Father. (1) He created us. "We are all his offspring," "In him we live and move, and have our being" [*Ac.* 17[28]]. (2) He cares for us—"How much more shall your heavenly Father . . . [*Mt.* 6. Count the number of times "Father" occurs in this chapter.] (3) He loves us utterly—"God so loved the world . . . [*Jn.* 3[16]]. (4) He adopts us: that is, through Christ he makes us his children all over again, or rather he makes us still more his children—"that we might receive the adoption of sons" [*Gal.* 4[5].] [*Cf. L.* 38, *The Fatherhood of God.*]

But, though the Short Version begins with the one glorious word *Father*, the Longer Version adds "which art in Heaven." We must be humble. He *is* our gentle, tender Father. But he is in Heaven, infinitely above us. We can only bow before that unimaginable majesty.

Infinitely above us. Yet quite near—"nearer is he than breathing." For heaven is not a mere place: it is a condition [*L.* 66.] We cannot see God now, but when we *can* see him, that will be heaven. He is where we shall be, or *what* we shall be: heaven is where, or *when*, we shall see God. He will not be different then, but we shall. So we do not say, "My God who art in the sky," but "Our Father, who art in . . . Heaven."

127A

NOTE ON SUBDIVISION

Here may be given an example of subdivision into two Lessons for younger people—

(LESSON 127)

LESSON A.	LESSON B.
i. *Eight Parts.*	i. *Two things.*
ii. *The Presence.*	ii. *Brotherhood.*
iii. *Our.*	iii. *Our Father.*
iv. *Brothers.*	iv. *In Heaven.*

127B

NOTE FOR A SHORT LESSON

HOW CHRIST TAUGHT BROTHERHOOD

1. TEACHING: some instances—
   "Our Father."
   Sermon on the Mount (*e.g. Mt.* 5^{22-4}, 7^{3-5}) where men are called our "brothers" seven times.
   "Ye have heard . . . but I say unto you, Love your enemies . . ."
   Enemies and Strangers—*Mt.* 25^{35}; *Mt.* 5^{43-6}.
   Foreigners—"Other sheep I have . . . one flock."—*Jn.* 10^{16}.
   "A new commandment . . . By this shall all men . . ."—*Jn.* 13^{34-5}.
   The Golden Rule.

2. PARABLES:—
   Dives and Lazarus (Neglecting the poor).
   Prodigal Son (The elder Brother despising the outcast).

Unjust steward (Using our money to make friends).
Lost Sheep (Infinite value of every soul).
Good Samaritan (All are neighbours, all should help).
Sheep and Goats (Social service the ultimate test).

3. EXAMPLE:—

Associated with outcasts and strangers.
No distinction of persons. Rich, poor, children, foreigners, drawn to him.
Holy, yet at home with the Publican.
Poor, yet at home with the rich Pharisees. *Lk.* 7^{36}, 11^{37}, 14^{1}.
All his life was one of friendship and help to others. "He went about doing good." *Ac.* 10^{38}.

This has only been properly understood in recent years. A hundred years ago—even fifty years ago—if you had asked the first dozen men you met, "What is Christianity?" they would not have thought of answering "The Fatherhood of God and the Brotherhood of Man." But I think to-day this is the answer that most men would like to give. No other religion has ever reached this height. It is the Christian message. As affectionate brothers we approach our kind Father: this is the pivot of the Christian religion.

128

AS IN HEAVEN, SO ON EARTH.

I.—Praying for God

THE seven Petitions of the Lord's Prayer can be divided into two parts: the first three are for God, the last four are for . . . Man. You remember—the first three are what the parent should have from the . . . child, the last four are what the child should have from the parent [*L.* 124]. In Part I., therefore; we pray for God. How strange that seems—*we* pray for *God*! Yet we do, don't we? "Hallowed . . ., Thy Kingdom . . ., Thy Will . . ." are three prayers for God. Can we then help God by prayer? Yes, we can, just as we can help him by work. God's will cannot be done unless we help him [*L.* 18]: for the world is not governed by God's will alone, but by a community of wills—by millions of wills, and your will is one of them. God's world is in fact a democracy—like our own country, which is not only governed by the King, or by the Ministers who form the Government, but by the millions of citizens as well. So we can co-operate with God; we can be fellow-workers with God [1 *Co.* 3^{9}]; or we can be wicked and resist God's will, and sometimes prevent it being done. We pray then for God in the first three Petitions; but in a particular way; we pray that all men may help God.

II.—On Earth

These first three Petitions all have a Clause attached to them, "In earth as it is in heaven"—not the third only, but each of the three. The clause is put at the end of the three, just to save repetition. As if you said, "I will take my racquet, my balls, and my shoes,

to the tennis-court"; you don't say, "I will take my racquet to the tennis-court, and my balls to the tennis-court, and my shoes to the tennis-court." So it is here. We don't say, "Hallowed . . . as it is in heaven, Thy Kingdom . . . as it is in heaven, Thy Will . . . as it is in heaven." But we say [*Black-board, and note the punctuation*]:—

Hallowed by Thy Name:
Thy Kingdom come:
Thy Will be done:
On earth as it is in Heaven.

It looks like a poem that way. Well, it *is* a poem, a short but a very great one.

Now this clause, "On earth," is a very remarkable thing. You know how people—even now, after nineteen centuries of Christianity—still talk about religion as if it was only concerned with the next world. "Are you saved? Will you go to Heaven when you die?" I remember seeing a huge inscription, in letters two feet high, across the front of a religious building in London: it was, *Where will you spend eternity? In Heaven or Hell?* In the Middle Ages the neglect of this world was even more common. Religious men despaired of this world and could only console themselves with thinking of the next: this was universal among religious writers, and you can find the idea very beautifully expressed in several hymns which we have, translated from the Medieval Latin, *e.g.* "Brief life is here our portion." [*This is a small fraction of Bernard of Cluny's long and wonderful poem,* Hora Novissima, *which is really a protracted attack on the misery and wickedness of his times: Heaven is therefore the only thing worth caring about, and from the verses about Heaven are compiled the hymns* E.H. 371, 392, 412, 495, *or* Songs of Praise, 119, 211.]

It is true that Heaven is of infinite importance. Our stay in this plane of life is only a short one, for we shall all die; and it is eternity that gives significance —that gives meaning—to the earthly life. This life

is only a tiny fraction (if you could call it a fraction) of the endless life that is before us. Yet Jesus tells us to pray for this life. Why?

III.—This Life and the Next

I think it is because he is the Son of God. Therefore he does not despair of his Father's work, therefore he does not think that this wonderful world which God made is of no importance. I think too, that it is because he is the Son of Man. Therefore he feels for men's sorrows, and rejoices in human happiness, and wants all men to live wholesome and joyful lives. I think, too, that it is because he is the very Wisdom of God, and knows that men are made bad by living among bad ideas and bad conditions; and that they are put into this world that they may be good, and therefore fitted for the world to come.

So all through his life he never despaired of the world, as the good monks and priests of the Middle Ages did. He could never have written a book "About the Contempt of the world." ["De Contemptu Mundi," *by Petrarch, the poet, a pioneer of Humanism in the fourteenth century.*] He was always looking forward to the world becoming better, he was always helping to make it better. Although he lived so near to Heaven, he did not ask people if they were saved, or tell them that they mustn't mind being ill, because the only thing that mattered was going to Heaven. No, he healed them right away. And when he talked about the Kingdom of Heaven, he did not think only of the next world, but of something that was also to come about in this. So he taught us to pray for it to come "in earth, as it is in heaven."

Is not that a very remarkable thing? So remarkable that most people have shut their eyes to it, and have not noticed that Christ told us to pray for this life and not the next. God put us here to do our duty in the world. The next life will take care of itself: the next world is a lovely and beautiful condition; we shall

soon be there, and when we are there we shall look back upon this earthly life, and perhaps then it will not seem so very important; for all will have come right. Yet it will seem important still; just as your childhood is important now, as you look back upon it, because the child is father to the man. And perhaps we shall still be mixed up with this world, when we are in the next; perhaps there is no real separation after all.

We do not know; but we do know that God will care for us when we move on to the next world, as he does in this; and we know that while we are here, our duty is to this world. Some great men have preached the world to come: other great men have tried to make this world better: our Lord is one with both kinds; he is the prophet of eternity, but he is also the reformer of this world.

IV.—To make the World like Heaven

All the very greatest men are both prophets of Heaven and prophets of a new earth, are both other-worldly and this-worldly. Our Lord saw that unity of things clearly: he never made the false distinction between heavenly and earthly interests: to him they are the same. It is wrong to think that social reform is the only thing that matters (as William Morris and other very noble reformers have done); for that is to forget death; it is wrong to think that this world is a vale of tears where we have only to think of heaven (as some saints have done); for that is to forget life. Both worlds matter intensely. Some fifty years ago, a Jesuit astronomer, Father Perry, was sent to a station in the South Pacific to observe the Transit of Venus. Just before the planet was due to pass in front of the sun, he was seized with a mortal fever, and knew that he must soon die. He asked the physician, "How many hours consciousness shall I have?" Just enough to see the Transit of Venus across the sun. Then, first, he received the last sacraments, and disposed himself to die. After that, he devoted himself to the

work he had come out for; he made the most delicate observations with perfect completeness, and noted them down; and as the planet passed from before the sun and the transit was over, his head fell back in the unconsciousness of death.

The best men are like that. Think of the Venerable Bede finishing his translation of S. John's Gospel, as he died; think of General Booth, who learnt as he went about preaching future salvation that present salvation depended upon the conditions of men's homes and lives and so become a great practical social reformer as well as an evangelist.

"As in heaven, so on earth." That is the exact translation of the original words. We are to think of heaven—the glory and beauty, where everything is exactly as it ought to be, is perfect; and then we are to pray that this world of ours may become nothing less than another heaven. We pray that the world may become perfect. And would it not be mockery to pray for this and to do nothing to bring it about? As we pray, so must we work. We must become social reformers—social, economic, political, ecclesiastical, national, international reformers. A large demand! But nothing less is required of us. To fight evil, to remove abuses, to make the Church better, and the State better, and the World better; to bring heavenly conditions into the world, so that all life may grow more and more to the celestial pattern, "as in heaven, so on earth."

129

THE LORD'S PRAYER: FIRST PETITION

"Hallowed be thy Name . . . on earth"

I.—Name

WE once said [*L.* 98] that by a name we mean all that anyone's name calls up to our mind—Shakespeare, for instance, or Washington, London or New York. We mean in fact a person's reputation. So we speak of "making a name in the world," which means making a reputation for one's name; or, "giving a person a good name"—a good reputation; and there is the proverb, "Give a dog a bad name, and hang him." To the Jews, the word "name" meant this even more than to us; and God's Name always meant his Personality, as well as the idea of him in men's minds. God is not visible; and so, as we cannot see him, we must *think* of him; and his Name is the way in which we think of him. All savages and half-civilised people think of God wrongly; therefore they give God a bad name. They think of many gods, cruel and hateful, because they don't know any better; or, if they think of one God, they imagine him to be a cruel, quick-tempered tyrant, like their own Sultans. [*L.* 97].

Therefore we must not think that "Hallowed be thy Name" means only "Put a stop to profanity and blasphemy." Of course profanity is a bad thing; but it is a vulgar vice, a failing of uneducated people. We don't devote a seventh part of the Lord's Prayer to so mean a thing. This Petition means much more than that. We pray not only against profanity, but against all want of seriousness and reverence in thinking and in speaking about God and the great mysteries of life, and of creation, and of spiritual things—all in

fact that belongs to God and therefore has to do with his Name. We are little tiny specks before the vast mysteries of the Universe, and the least we can do is to be reverent. We do pray, then, in this Petition, that all men may be educated to have a sense of God, to realise their own littleness and to know how poor a thing is their own cleverness—to have (as all great men have) reverent minds. But the Petition means more than that.

II.—Hallow

What does "hallow" mean? . . . Have you ever heard of "Halloween"? It was supposed to be a time when fairies and pixies and imps held their annual revelry, and Robert Burns wrote a poem about it, called "Halloween." It means the Even of All Hallows (that is, the evening before): and All Hallows is the old name for All Saints Day. Why? Because "hallow" means "holy." It is the Old English word for holy (A.S. *halga*, *halig*: Germ: *heilig*). Therefore "Hallowed be thy Name" means "May thy Name be made holy."

But how can we *make* God's Name holy? It is holy already. As we sing in the *Magnificat*, "For he that is mighty hath magnified me: and holy is his Name." Yes, and we also sing, "My soul doth magnify the Lord." What does "magnify" mean? . . . No, not only to make a thing bigger (that is a very rare meaning in literature): but "to increase the apparent size of a thing," as the Dictionary says. "Magnify the Lord," does not mean "Make God bigger." What does it mean? What does a magnifying glass do? It does not make the object bigger, but it makes you *see* it bigger; in fact it makes you see it more as it really is. To magnify God, then, is not to improve God, but to improve our own weak sight—so that we can see a little more of his infinite greatness. And to hallow God's Name is to see his holiness better. We pray, then, that all men may understand God's holiness more.

III.—God's Reputation

So now we come back to our savage and to our half-civilised friend. He attributes monstrous qualities to his god. He looks at his own cruel Chief or Sultan, and thinks that God must be like that; he finds that his own Chief is pleased with the sight of blood, and he fancies that God must be pleased with the sight of blood. The Jews had not altogether shaken off these ideas: neither had the Greeks nor the Romans, who indeed thought of their gods as no better in character than themselves. Jesus came to change all this. He came to hallow the Name of God—to give God a good name. And men began to see that God must be what Jesus was, very gentle, as well as very strong, full of tenderness, pardon, and love, and caring for us like a mother.

That is why Missionaries go out to the heathen and to non-Christian countries . . . To hallow God's Name, to show the people what God is really like.

But even Christians have had great difficulty in shaking off the old savage ideas (they are very deep in our natures, like anger and fighting and magic), and in wholly believing that God is love. You will find plenty of people who still think that God is pleased with the sight of blood. Many still think that God is a monstrous tyrant, that he has predestinated most people to eternal torment, that he was so angry with the world that he could only be pacified by the blood of his Son. [*This needs saying once or twice a year. Those who have taken missions know that such beliefs are still all around us and young people hear them. Most of the difficulties about religion that trouble people still come from these ideas which are indeed still taught.*] This is to give God a bad reputation. To give so monstrous, preposterous, and unchristian an idea of God is to prevent his Name being hallowed, to prevent his glorious holiness being understood.

The real evil that we can do to another man's name is not by being rude to him; that, after all, does little

harm to anyone except to the one who is rude; but by giving a bad impression of him to others, by giving him a bad . . . reputation. That is why spreading wrong ideas about God is really much worse than profanity. It is in fact, as we once said [*L.* 97] idolatry. This is a strange thing to remember: a preacher may do more harm to God than a blasphemer—if he preaches wrong ideas. So we have to pray that all teachers may really hallow God's Name.

IV.—Vice and Misery

There is something else that prevents God's Name being hallowed. We need not go abroad for it. There are plenty of home heathen: not only people who have been taught wrong ideas about God, but people who have never been taught religion at all. There are many who live in bad surroundings of luxury or vice, many who have had homes degraded by misery, many who are so harried and brutalised by poverty that they have hardly any thought of God left; and others at the other end who are coarsened into a careless atheism by their worship of Mammon. Our bad social conditions prevent God's name being hallowed. Often I have heard people say, "How can there be a God, if he lets such things go on?" or "How can Christianity be real, if such things happen in a Christian land?" or "How can there be war, if Christianity is true?"

Therefore, when we say this Petition, we pray against all human misery, which harms the reputation of God, and drives men into the despair of irreligion:—Our slums, our diseases, our cruelties and oppressions, the low wages and long hours under which many people still suffer. Thank God, all these evils are much less now than they were even fifty years ago; but they are still terribly common, and they make men despair of Christianity, and disbelieve in God, the Father of mankind. So, we must work as we pray—work all

our lives for wise social reform, and ask for pitying and charitable hearts, that God's Name may be hallowed, as in heaven, so on . . . earth.

V.—Worship

Christ has shown us God's good name. The name of Jesus is exalted and holy because it explains the name and nature of God. We have to be like him, so that men may take knowledge of us that we are with him [*Ac.* 4^{13}]—loving, gentle, strong, and true. He shows us that God is all truth and beauty and goodness. When we realise this we shall want to worship.

That is why people go to Church: not only to pray, but to worship. True Petition is the petition of worship. We go to Church to contemplate God's loveliness, to pour out our hearts in praise—to magnify his Name and to hallow his Name. Do you understand this now?—to *hallow*, to see the holiness, to proclaim the holiness; and, as we contemplate what is supremely Good, to become ourselves more like the Good. We worship all together in Church, with song, and colour, and beauty of worship, not so much to get as to give—to give homage, adoration, love—to hallow God's Name.

130

THE LORD'S PRAYER: SECOND PETITION

" Thy Kingdom come . . . on earth."

(*Four Lessons are given in Vol. I.—L. 9 to 12—on the Kingdom of Heaven. It may be necessary to give now a Lesson summarising this, before embarking on L. 130.*)

I.—The Reign of God.

WE said [*L.* 127] that few people seem to have understood the plain meaning of the Lord's Prayer. It is so simple, and so deep, and so far ahead of our thought, that men have put their own weak ideas—and less simple ideas—into it. So we have to be careful:

> **" The way is all so very plain**
> **That we may lose the way."**

There is a slang expression that some people use when anyone dies—"He has gone to Kingdom Come." That shows you how millions have said the Lord's Prayer every day without any notion of what this Petition really means. The Kingdom of Heaven does not mean a kingdom in the next world: it means the Heavenly Kingdom—that is the good Kingdom—and we pray that it may come on . . . earth. Our Lord made this phrase the centre of his teaching: he gave it a new meaning, and explained that meaning by many sayings and by those poetic little stories which we call Parables. The Gospel of Jesus is in fact the Gospel of the Kingdom: his message to the world is summed up in this phrase of poetry—the Kingdom of Heaven.

Sometimes he called it the Kingdom of God, as it really is here—"Our Father . . . thy Kingdom." *Kingdom* means "realm"—The Reign of God, the Realm of God, a condition in which everyone does

what God wishes him to do. When we say, "Thy Kingdom come," we pray for God's sovereignty upon earth; we pray that everything may be done just as God wishes it to be done—that the whole world may become a perfect and lovely place, just as God wishes it to be.

II.—The Supreme Values

There are three supreme spiritual things which come direct from God [*L.* 55], and we have three spiritual powers in us which tell us that these three things are divine. (1) Good things are right: our moral nature tells us that. (2) Sensible things—that is, true things—are right: our intellectual (or intelligent) nature tells us that. (3) Beautiful things are right: what is called our aesthetic nature tells us that. These three things—Goodness, . . . Truth, and . . . Beauty are the nature of God, they are divine. They are also the nature of a perfect man, because man is made in the image of God. That is why we find them in Christ. And all sensible men feel instinctively that they are the three right spiritual things. So we call them the Supreme Values.

Therefore, when we pray, "Thy Kingdom come on earth," we pray that all wickedness, and all error, and all ugliness, may be put away; and that the world may become like God, perfect in Goodness, Truth, and Beauty. These three things are united in the Love which is God; he is active personal Love, combining these three Supreme Values: and we, by our love for him, love them in him, and him in them.

Goodness is shown in conduct: Truth is shown in science: Beauty is shown in . . . art—and also in Nature, for God is the supreme artist. And they are really all connected together: good conduct, for instance, is full of truth, and is beautiful also. The Kingdom of heaven means all this. It is so great an idea that it can only be expressed in poetry: that is why Jesus gave us this phrase of poetry, the Kingdom of Heaven,

to describe it; and why he tried to make people understand it by Parables which are really poems. All wise men instinctively feel that these greatest things can only be told in poetry (or in some form of art), because the ordinary use of words fails to describe them. That is why poetry has always been esteemed higher than any other form of writing. So we can truly say that all Science is man's effort to discover the Kingdom of Heaven; all Conduct, or Goodness, is man's effort to enter the Kingdom of Heaven; and all Art is man's effort to describe the Kingdom of Heaven. That is what good music is always trying to do—to sing of this spiritual world of loveliness and truth which we call the Kingdom of Heaven; all poets and other artists try to express it; scientists and philosophers try to discover more about it; saints try to live in it, and the beauty of saints is the highest beauty of all, because it is the beauty of character.

God is invisible: but we know his Goodness, Truth and Beauty:—

"Him neither eye hath seen, nor ear hath heard . . .

Only we feel him; and in aching dreams,
Swift intuitions, pangs of keen delight,
The sudden vision of his glory seems
To sear our souls, dividing the dull night:

And we yearn tow'rd him: Beauty, Goodness, Truth;
These three are one; one life, one thought, one being;
One source of still rejuvenescent youth;
One light for endless and unclouded seeing."

J. A. Symonds (*Songs of Praise* 387).

III.—Christ's Secret

So then, by the Kingdom of God, or the Kingdom of Heaven, we mean the highest and best things that we can imagine—the realm of God, the condition in which God entirely reigns in men's hearts; the condition in which men understand and receive his Love in its three elements of Goodness, Truth, and Beauty. A saint, let us repeat it, is trying to live in the . . .

Kingdom; a scientist or philosopher is trying to . . . discover it; and all true poets or other artists are trying to . . . describe—yes, to sing about it, to express it, to tell men about it. You feel, don't you? when you hear some great piece of music, that it is saying something which is beyond words. It is in fact singing about the Kingdom of Heaven. That, by the way, is why it is such a sin to use bad music, as is often done in music-halls and dance-clubs (as if there was not plenty of good dance-music), and sometimes, alas! in churches: some of our nineteenth century hymns do not sing about the Kingdom of God at all (because most people were not then interested in it). But all fine music and all great art tells us something about the Kingdom.

And we have said that Jesus Christ came to tell people about the Kingdom. Ever since, men have been learning to understand it. The Kingdom of Heaven is the great phrase that contains the teaching of Jesus. It is his great secret, until we understand it. And he was always trying to make people understand, especially by poetic images and stories because it is only by the poet's way that the highest truths can be expressed and understood. Ordinary language (prose) can never do it.

IV.—Working for it

This Kingdom of Heaven is something infinitely precious and beautiful, like a pearl; it spreads, like leaven; it grows, like a mustard seed; it is like a fellowship, containing tares and wheat, yet it is more than any human fellowship. It is a spiritual thing: within us a seed, without us a treasure. It is the secret of all that is holy and just, lovely and generous, kind-hearted and wise. It is present even now among the good men of the world: yet it is also in the future, it is yet to come, in its fullness.

It has already come in part. It is coming nearer every year. [*This point needs emphasing, and is therefore repeated in our next Lesson.*] Think, for instance,

how much less brutal men are now than in the days of bull-baiting, cock-fighting, and duelling, a hundred years ago. Nelson was regarded as a peculiar person because he never had his sailors flogged; (other captains had them stripped, tied up, and flogged with the cat-o'-nine-tails). In Lord Fisher's first ship (1854) the Captain flogged every one of the sailors. This is what Fisher said about Nelson [*in the Life of Robertson Nicoll*]:—

"I'm thinking of bursting out on Nelson. No one has adequately depicted his tenderness—he was three-parts a woman! He never flogged a man. (My first captain flogged every man in the ship! Savages then ruled us!) But Nelson has never been portrayed—dying a pauper because instead of chasing dollars he was always chasing the enemy! His one care—the health of his sailors! Getting onions and oranges to prevent scurvy amongst them and so on."

And to-day nearly everyone rules with the gentle spirit of Nelson.

And we pray that it may come more and more upon the earth. That will be the Golden Age; for the Golden Age is not in the past, but in the future. And the Golden Age will come, as all progress has come hitherto, by each man believing that it *will* come, and trying to be just and to do his duty. "Seek ye first the Kingdom of God and his righteousness; and all these things shall be added unto you."

But we must not pray for it to come unless we want it. The worst way, says Ruskin (*Crown of Wild Olive*, I. 46), to take God's name in vain is to ask him for what we don't want:—

> "If you don't want a thing, don't ask for it: such asking is the worst mockery of your King you can insult him with; the soldiers striking him on the head with a reed was nothing to that. If you do not wish for his Kingdom don't pray for it But if you do, you must do more than pray for it; you must work for it."

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THE LORD'S PRAYER: THIRD PETITION

"Thy Will be done on earth."

I.—God's good will

MANY people seem to think that all bad things are God's will. Some misfortune happens to them, and they say "Thy will be done." They don't say it when a jolly thing happens They don't say it when they want some fine thing to happen. They say it in resignation, not hope: they say [*Sigh*] "Thy will be *done*," instead of, "Thy *will* be done." There was a very popular hymn in the last century, each verse of which ended with these words; and it shows how people misrepresented and misunderstood the Lord's Prayer. Here is one verse:—

> "What though in lonely grief I sigh
> For friends beloved no longer nigh,
> Submissive would I still reply:
> 'Thy will be done.'"

And all over the country you can see tombstones with these words upon them: Sometimes over the poor little body of a child who died of typhoid fever. Was it God's will that the bright little child should get fever, and suffer, and die? . . . No, it was not God who killed her: it was . . . Yes, it was man, the ignorance, carelessness, or selfishness of man. It was bad drains, probably, that killed her. In some countries (Russia, for instance, and even France) they are much more careless about cleanliness and sanitation than we are, and infant mortality is still terribly high. When Charles Kingsley was a young man, there was a great epidemic of cholera in England, and many people died; everybody said, "It is God's will"; and they were shocked when Kingsley preached sermons to show

that the cholera was not God's will at all, but was caused by the selfishness of man in allowing thousands of people to live in wretched, dirty slums.

Death is not God's will (except for old people who have lived their life out, and are ready to change it); nor is disaster, nor unhappiness. These must come to an end, when God's will is perfectly done on earth. His will is that men may have life, and may have it more abundantly [*Jn.* 10[10]]. That is why Jesus Christ went about healing the sick. He showed us the will of God.

II.—The All Father

It is easy to see what is God's will, if we remember the first words of the Lord's Prayer. He is . . . our Father. Every decent father wants his children not only to be good, but also to be healthy, and to be happy. And God is the Father of *all* men: his good will is for all—"he willeth that all men should be saved" [1 *Tim.* 2[4]] that is, should be whole and healthy in body, soul, and spirit. He cares even for the sparrows [*Mt.* 6[26]], he is like the kindest shepherd that goes after the lost sheep, "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish" [*Mt.* 18[14]].

We find this kind tenderness in great men, who are nearer to the image of God than ordinary folk. Abraham Lincoln, for instance, a gaunt, bony man of tremendous will and fighting power, was so tender-hearted that, during the Civil War, mothers could always get him to pardon condemned soldiers, if they once got access to him. And he was like that as a boy. Once, when his father moved the family to the West, in ox-waggons through the February snow and mud, a little dog got left behind on the other side of a wide river. Abraham heard him howling, looked across the icy water, and then took off his boots and waded across to rescue the dog. "His frantic leaps of joy, and his licks of gratitude, were ample reward," he said afterwards. He was

always rescuing animals, and turning beetles back on to their legs, and his friends used to laugh at "Old Abe" for it; as when he spoilt his best clothes—on his way to the court with some other lawyers—by picking a small pig out of a ditch. Or when he saved the robins: the lawyers were riding to court, and Abe noticed two baby robins on the road who had fallen out of their nest. After a while, his companions missed him: they laughed, because they guessed. Abe had slipped off his horse, put his stove-pipe hat on the ground, and was climbing up the tree with the two birds gently folded in one of his big hands. "Sorry to delay you," he said, "but I shouldn't have slept a wink to-night if I had left them on the road."

And was not Christ like that? He showed us exactly what God's will is, and his very food, he said, was "to do the will of him that sent me" [*Jn.* 4[34]]. He showed that God wants people to be well, and hates disease,—and to be well fed (as when he fed the multitudes) and to be jolly (as at Cana). He showed in fact that God's will is the will of Love.

III.—Wilful

Disease and unhappiness come because men set their wills against the will of God—they are . . . wilful. God has given us wills of our own: we are not machines, wound up by God: if the world were like a clock, it would be a dull affair, and there could be no goodness in it [*L.* 16]. No, we have a certain amount of freedom, and we can thwart God's will. Luckily, man cannot meddle with the very big things, like the stars and planets and the great laws of the universe, or with the very small things, like the atom: if he could, he would have crashed the heavens and exploded the atom long ago, in the madness of greed or war. But he can thwart God in the things that lie between the very great and the very small; and he does. Nations, foolishly hate, mistrust, bully one another; and the

misery and disease and poverty of war follow. Men strive after Mammon, and the poor suffer. A man becomes a drunkard, and brings disease upon himself, and misery (and often disease also) upon his wife and children. Every wilful act increases the misery of the world.

God's plan is that men should themselves carry out his glorious will, freely and joyfully. We must want the right things: our wills must be in *harmony* with his [*Let a chord be played, and then a discord.*] We must choose what he chooses, and reject what he rejects—even when the right choice is difficult or unpleasant. We are to pray, "Thy will be done, even though I don't get what I want." His infinite wisdom knows best. Thus it was that our Lord himself used this petition, in . . . Gethsemane. He shrank from the cup which he had to drink, he prayed that it might pass from him; but he knew that God had a great purpose in it all—"nevertheless not my will, but thine, be done" [*Lk.* 22[42]]. So he became obedient unto death, even the death of the cross [*Phil.* 2[8]].

IV.—Optimism

Optimism means being hopeful and believing that things will improve. The opposite is pessimism, which means thinking that things are as bad as they can be and will probably get worse. Such people growl and say, "O, Old Breezy is an optimist; he is mad on Utopia; he thinks the world is going to become a wonderful place some day; he actually believes in progress." But Jesus Christ was an optimist. He taught us to pray that God's will may be so perfectly carried out that this world may become like heaven; and now that we have discovered how *young* the world is (people used to think of it as very, very old—[*See L.* 79], we see that he was right.

It would be mockery to say these great words of the Lord's Prayer if we did not believe that what we pray

for will come to pass, just as it would be mockery to say them, as we saw in our last Lesson, unless we wanted it to come to pass. A perfect world: that is God's great and glorious will; and that is the desire also of all good men. And will not God and his good men triumph over the passions, and avarice, and stupidity, and pessimism of mankind?

V.—Progress

There is the Will of God. And we have only to become obedient to it—if necessary, like Christ, even unto death. But we probably shall not be tested as far as that. Let us do our duty now, at home, at work; let us be kind to others; let us think about the spread of goodness, truth, and beauty in the world. Everything will come our way in time, every kind of opportunity of helping God's will, from missionary work to housing reform. We have just to remember that it is doing God's will that matters—not even being an orthodox Christian, so much as doing, doing. "Not everyone that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father" [*Mt.* 7[21]].

Jesus Christ was obedient, and he was an optimist. He believed in progress, and progress as steady as that of leaven or the growth of trees: he told us to pray for a Utopia indeed. So, as we pray we must hope, we must believe. And progress is real. The world *does* move:—What did we say about bull-baiting and flogging last time? . . . And I could tell you horrible things about the way little children in factories were driven to death a hundred years ago, and about the indiscribable misery—the filth, vermin, and disease—in which poor people had to live. The world is a great deal better to-day than it was in 1830, almost infinitely better than it was in 830, or in 30. It would be hypocritical to pray, for God's name to be hallowed his sublime Kingdom of goodness and truth to come, his

perfect will to be done, if we thought that all the time the world was growing worse. No! our Lord told us so to pray because he knew the world was growing better; and because he knew that the best way to improve the world was to tell his followers to pray thus for it. For in prayer we help God, in prayer also we help our fellow man; and as we pray sincerely, so we hope, so we work, so we shall conquer. Yes, we are optimists. We look for a heaven on earth.

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THE LORD'S PRAYER: FOURTH PETITION

"Give us . . . our daily bread."

I.—The Giver

WE said that the Lord's Prayer consists of two Parts: the First is about God, what a child can give to his parent; the Second is about . . . Man—ourselves, what the parent can give to his child. Now it is a very jolly thing that the first gift we ask for from God is not something lofty and religious but something very common and ordinary—we ask him for . . . food. We open our beaks, like fledglings in a nest.

And we say to God, "Give us our daily bread." We are rather apt to take our food as a matter of course, and to forget that our fathers have to pay for it, and that they and many other people have to work, that we may have it. And sometimes we forget that it all comes in the end from God, who is the Power that makes all things grow, and who gives our bodies the cleverness to digest our food, and absorb it, and build it in a very wonderful way (of which we are unconscious) into our bodies. Everything we eat comes in the end from what grows on the land: *e.g.* the grass grows, the simple-minded cow (like a conjurer) turns some of the grass into milk, and you turn the milk into bone, muscle, and brain; and if you eat healthy, natural food (brown bread, for instance, not white bread, fresh food, not tinned food) you will probably be a strong and healthy person.

But there is the milkman to be remembered, and the milkmaid, and the farmer, and the railway; and, when we begin to think about it, our daily food comes

to us through an extraordinarily elaborate organisation. A Professor of Political Economy [*Canman, in "The Economic Outlook"*] says that this is the way a teacher will begin to explain Political Economy to his students:

> "The first, or almost the first thing he will do is to try to open the eyes of his pupils to the wonderful way in which the people of the whole civilized world now co-operate in the production of wealth. . . . He will ask them to consider the daily feeding of London. There are, he will point out, six millions of people in and about London, so closely packed together that they cannot grow anything for their own consumption, and yet every morning their food arrives with unfailing regularity, so that all but an infinitesimal fraction of them would be extremely surprised if they did not find their breakfast ready to hand. To prepare it they use coal which has been dug from great depths hundreds of miles away in the Midlands or Durham; in consuming it they eat and drink products which have come from Wiltshire, Jamaica, Dakota, or China, with no more thought than an infant consuming its mother's milk. It is clear that there is in existence some machinery, some organization for production, which, in spite of occasional failures here and there, does its work on the whole with extraordinary success."

Our daily bread really comes to us through spiritual means—all sorts of thought and cleverness, and much honesty and goodwill too, have brought it to us, and have really brought it from God.

II.—Necessaries

Now we are trying to be faithful to Christ, and not to make his words seem to mean what he never intended. This Petition is simple and straightforward enough; yet men for many ages have twisted even this into other meanings. They have often said that it means

our "supersubstantial bread" [*The Vulgate translates* ἐπιούσιον supersubstantialem *in Matthew, and* quotidianum *in Luke*]; and because of the words, "I am the living bread," in S. John [6[51]], people still often say that this Petition refers to the Holy Communion. We may be quite sure that this is untrue, and that Jesus did not mean by "Give us our daily bread," "Give us spiritual food," or "Give us the Holy Communion." He meant what he said, something material, and we may thank God for that. [*The word for "daily," ἐπιούσιος, is of uncertain meaning, because it occurs nowhere else; it probably means "for the coming day," but it may mean "sufficient" or "needful,"—which after all comes to much the same thing.*]

But I think he did mean by "daily bread" not bread only, nor food alone, but all things that are necessary for our bodies—all that is necessary to keep us in health—food, and drink, and clothes, and a home to live in.

He meant all the necessaries of life. He did not mean luxuries. What is a luxury? Well, it is not easy to say, although we all know in a general way; but I think that we may say that a luxury is something which is not really good for us and which is not possible for everybody. For instance, it would be wrong to say, "Give me day by day my daily bottle of champagne." We are told to pray for necessaries; but if we pray for luxuries we must not be surprised when our prayer is not answered. The Petition seems to tell us to be simple in our lives.

III.—This Day

S. Matthew's version of the Lord's Prayer has "Give us *this day* our daily bread" [6[11], δὸς ἡμῖν σήμερον]; S. Luke's version has "Give us *day by day* our daily bread" [11[3], δίδου ἡμῖν τὸ καθ' ἡμέραν]. Perhaps it was altered to "day by day" in Luke, because people were saying the Lord's Prayer in the evening as well

as the morning. We do not know; and besides our Lord used a different language; for he taught in Aramaic, whereas the New Testament original is in . . . Greek. The Church has preferred to say "Give us this day"; and perhaps that is better, because our Lord told us not to be anxious about the morrow. When I was a boy I used to think "day by day" was better. But afterwards I remembered that the world is round; so when I was saying this "day" in the evening—and past supper-time—in other parts of the world the day was just beginning. The world is round, and goes round, and the sun is always rising somewhere.

Hear a noble passage about all this from *The Adventures of Philip*, by a great English novelist, Thackeray:—

> "I hope, friend, you and I are not too proud to ask for our daily bread, and to be grateful for getting it? Mr. Philip had to work for his, in care and trouble, like other children of men: to work for it, and I hope to pray for it too. It is a thought to me awful and beautiful, that of the daily prayer, and of the myriads of fellow-men uttering it, in care and in sickness, in doubt and in poverty, in health and in wealth. *Panem nostrum* . . . Philip whispers it by the bedside where wife and child lie sleeping, and goes to his early labour with a stouter heart: as he creeps to his rest when the day's labour is over, and the quotidian bread is earned, and breathes his hushed thanks to the bountiful Giver of the meal. All over this world what an endless chorus is singing of love, and thanks, and prayer. Day tells to day the wondrous story, and night recounts it unto night."

IV.—Us

So it is rather nice to say "this day" in the evening. Why? Because we ought to be thinking of all the other people in the world; if you are saying it in England

at bed-time (9 p.m.) it is past 9 o'clock in the morning in Alaska, and people are already bestirring themselves in California; if you are saying it in America (say in Chicago) they are just beginning the day in Shanghai, and it is nearly 9 o'clock in Calcutta. And why ought we to be thinking of the people over there? Because we don't say, "My Father, give me," but . . . Yes! We don't say, "Give me a palace and four motor-cars"; we say, "Give us our daily bread." Luxuries for none; necessaries for all. We pray for the whole world.

There is something astounding about this Fourth Petition: it is so splendidly different from what religious people used to say—so like Christ, and so unlike all other religious leaders in the past. We have, in the First Part of the Lord's Prayer been praying about the high things of God—the hallowing of his Name, the coming of his Kingdom, the divine Will; and then suddenly we come face to face with our hungry appetite! with the simplest of human needs, not with spiritual things at all, but with our daily bread. That is very different from the way religion is generally presented to the world; and I think the whole world would very soon become Christian if we all explained religion to them in Christ's way—if we said, "Perfect conditions on earth: food for everybody," before we said anything to people about their sins and temptations. We do not often think of religion as meaning in the first place food for everyone. Yet we ought to. Some people have too little of what the world produces, because others have too much, and a vast amount is wasted in ways which give no occupation to anyone except the doctors. The missionaries are right when they go all over the world helping people and running hospitals and homes. So are those who are helping the poor at home; and this is the Christianity which always succeeds. And thus we pray. Necessaries for all first, and then whatever things are good, and reasonable, and just.

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THE LORD'S PRAYER: FIFTH PETITION

"Forgive us our trespasses."

I.—Trespasses

WHEN you come to think of it, there is something curious in our having learnt as little children the difficult word "trespasses," instead of the word "sins," which we could have pronounced so much more easily. But "sin" is a rather awful word; and "trespass" is gentler and kinder. The reason why we say "trespasses" seems to be that Jesus did use some gentler word than "sin" in Aramaic, because he did not want us to be always accusing ourselves of sin. Jesus hardly ever talked about sin, and on the few occasions when we are told that he did mention it, it was to tell people they were forgiven [*Mk.* 4^{12}] or to tell them to turn their backs on it and be good [*Jn.* 8^{11}]. He turned man from evil by his own radiant goodness. [*L.* 135. *It was not easy for his followers, in their controversies with Judaism, to be so universal. In Eadie's Concordance, for instance, the word "sin" (noun sing.) occurs once in the Synoptists,* 35 *times in S. Paul,* 61 *times in all the Epistles together.*]

In Matthew we read "Forgive us our debts"—and "debt" is another very gentle word for sin. In Luke we do have the word "sin"—"Forgive us our sins for we ourselves also forgive everyone that is indebted to us"—which looks as if S. Luke thought it simplest to translate those Aramaic words which Jesus used by the Greek word for "sins." But he left "indebted." In our version we don't use the word "debt," but we say . . . "trespass." This occurs in Matthew, not in the Lord's Prayer itself, but in the verse which

immediately follows: "For if ye forgive men their trespasses, your heavenly Father will also forgive you." [*"Trespasses" has come down to us from Tyndale's Bible*, 1525].

A very good definition of *sin* has been given by Sir Oliver Lodge. He says it means seeing the better and choosing the worse. A little child or a poor ignorant man may do something wrong because he does not know any better, without sinning; but it would be a sin for us to do it.

The word *debt* reminds us that when we do wrong, we owe a debt to God; and also to our better selves, because we hurt ourselves; and also, which is another serious thought, to the whole world, because when we do wrong we hurt other people, we help to make everyone else worse.

And I like the word *trespass*, not only because it is gentle, but because it is so true. To trespass [*tres-* (*trans-*) *passer, to pass over*] is to wander out of the way: and our lives do not generally abound in great sins, but rather in trespassing from the right way. The right way is straight, but it is narrow, and often a step or two will take us off the path. All our lives we are prone to wander: we may get right off in the wrong direction, which leads to destruction, we may walk over a precipice, or founder in a bog.

"O where are you going with your love-locks flowing,
On the west wind blowing along this valley track?
The downhill path is easy, come with me an it please ye,
We shall escape the uphill by never turning back.

Turn again, O my sweetest—turn again, false and fleetest;
This beaten way thou beatest, I fear is hell's own track.
Nay, too steep for hill mounting; nay, too late for cost counting:
The downhill path is easy, but there's no turning back."

CHRISTINA ROSSETTI.

II.—FORGIVE

Yes, downhill trespassing may lead to terrible results. Yet most of our trespasses are only a few steps out of the path. There are many of them: they happen a

great deal; and Christ tells us to remember this when we pray. Not only if we fall into some heavy sin and get into a terrible mess, are we to ask forgiveness; but all the time, whenever we pray, we are to remember how we wander, and how many debts we owe; and to ask God to forgive us, and to take us gently by the shoulders and put us in the right way again. Forgiveness is a washing of the soul: that was why John Baptist washed people in the Jordan: we call it . . . baptizing; but baptizing is only the Greek word *baptizo*, which means to bath. And indeed, just as we need bathing every day, so we need forgiveness. We need soul-washing, we need spiritual cleanliness. And the only way to get our souls washed is to ask God to do it by forgiving us—to say "Forgive us our trespasses."

III.—Repentance

Many centuries ago a famous writer, S. Augustine, said there were three ways of obtaining forgiveness—baptism, prayer, and penance; and for ages the clergy followed him: they used, for instance, to make people do some act of penance, before they would tell them they were forgiven (give them absolution): you remember how after the murder of Thomas à Becket in Canterbury Cathedral by the knights who had heard Henry II. say "Who will rid me of this tyrannous priest?" Henry, great king though he was, had to kneel before the shrine of the new martyr in his Cathedral, and be publicly flogged as an act of penance. In those wild times such acts may have done good. But the teaching of Jesus is much simpler. He gave only one way of obtaining forgiveness—to *return*.

We generally call this Repentance, but repentance just means returning, and the Aramaic word which Jesus used was probably the word for "return"; just as in the beautiful parable of the Prodigal Son [*Lk.* 15], the penitent says "I will arise, and go to my Father." He returns. So when we wander from the path, we

have to return to it. We say, "Father, forgive me: I want to be better." And our Father forgives us, because we are sorry. We need a change of heart when we trespass: doing bad things makes us bad and that separates us from God—just as a deaf man is separated from music, or a blind man is separated from colour. Doing good, makes us good [*L.* 149].

So to repent is to return. "Turn back, O man, forswear thy foolish ways." [*This hymn by Mr. Clifford Bax*—Songs of Praise, 197—*might be sung here: it illustrates also the point that individual sins form the "debt" which culminates in social wrong and international catastrophes. Also, the Parable of the Prodigal Son should be read to-day.*]

IV.—Our Father

When we return, our heavenly Father forgives us. Nothing else is required. This is the plain teaching of Jesus. It was much too simple and true for men's minds: they could not believe that God was really so good as that [*L.* 38-9]. So they invented many strange and horrible doctrines which they called doctrines of the Atonement. These doctrines grew up round the Crucifixion [*they began with Irenaeus*]: some seem to us now absurd [*e.g.* the prevalent doctrine, till the time of Anselm, that the Death of Christ was a ransom paid by God to the Devil]: others showed that men did not understand that God is good; the ideas of blood for instance—that sin makes God so angry that only the sight of Christ's blood can make him forgive us; or the idea that forgiveness is a sort of legal transaction by which men's punishment is bought off by Christ's death. [The true doctrine is, in Dr. Illingworth's words, "The incarnation is the atonement." *Cf. L.* 58]. People still often hang on to such ideas as these, after first putting them in a softer way. It is simpler and truer to drop them all and to return to the teaching of Christ. His teaching is quite simple, and in our gentler and more civilised age everyone can understand it.

Christ's doctrine of the Atonement is that, as soon as we repent, God at once forgives us—that is, he does away our sins completely [*L.* 87]. The only condition is that we should also forgive other people. There is no other doctrine in the Gospels. but this. [*And St. Paul's doctrine, obscured sometimes for us by his rabbinical explanations, is summed up in the great statement, "God was in Christ, reconciling the world unto himself,"* 2 *Cor.* 5^{19}] We have it in the parables of the Prodigal Son, of the Lost Sheep, of the Unmerciful Servant, and of the Pharisee and the Publican who smote his breast and said "God be merciful to me, a sinner" [*Lk.* 18^{13}], and went home justified. We have this glorious doctrine everywhere in the Gospels, and most of all in Christ's teaching about God—that God loves all human beings, and in all he does is guided by his desire for men's true and highest good.

Once, after a battle, a British officer rode round the battle-field with his orderly to examine the wounded. They found one of the enemy badly hurt. "Give him a drink of water," said the officer to his orderly. As he turned to say this, the wounded man raised his rifle and fired at the officer, only just missing him. "Give him the water all the same," said the officer.

We know that an act so generous and merciful is a splendid thing. And we know that God is far more generous and merciful than man. We know that he bears us no ill will, but loves us and is our Father and Mother in one. So we will believe Christ's own doctrine of the Atonement: as soon as we return and ask him, God forgives us utterly.

133A

THE LORD'S PRAYER: THE ONE CONDITION

"As we forgive."

I.—The only Condition

JOHN the Almsgiver was Bishop of Alexandria a long time ago, and one day he was talking in his room to a visitor who told him of a grievance. "Alexamenos has done me a horrible wrong," the man said, "and never to my dying day can I forgive him." His eyes flashed, and his face grew dark with anger, and he smote the table with his fist. "I am just going into my chapel," said the Bishop. "Won't you come too?" They went into the chapel, and the Bishop knelt before the altar which stood under its canopy, and the dusky gold of the mosaics glittered in the apse. Bishop John began the Lord's Prayer, and his visitor repeated each Petition with him. But after "daily bread" the Bishop stopped. His visitor did not notice at first, but went on alone, "Forgive us our trespasses, as we forgive them that trespass against us." Then the Bishop turned his head, and looked at him. Silently the man rose from his knees, and walked through the streets of Alexandria till he found his enemy, and then made peace with him. God, we said last time, freely forgives us when we turn and ask him; there is only one condition—We must . . .

There is no other condition. When people say, "You must trust in the atoning blood of Jesus, if you wish to be forgiven," they are teaching something which Jesus never taught. When other people say, "You must go to confession before a priest, if you wish to be forgiven, they are teaching something which Jesus never taught. When other people say (and it was very common once), "You [most men] can't

ever be really forgiven, because God has predestinated you to damnation; he arranged ages before you were born that you should go to hell,"—well! this is not teaching the religion of Jesus either. Yet there were few Christians in times past who did not believe one or other of these things.

Christ's death, like his life and teaching and example, helps us to be forgiven because it moves our hearts and helps us to repent; not in any other way. [*Origen was the great Christian teacher who saw this in the third century; but his teaching was forgotten.*] All he did for us makes us want to be better. So we are helped to repent, and to become really good [*L.* 87].

God's forgiveness is not so easy to explain as people think. It is perhaps like God meeting us half way. We turn towards goodness (that is repentance), and then God sees us as good, and puts away our debt—he wipes it out completely—and that is forgiveness. There is only one condition—that we also should forgive others.

II.—Enforced by Christ

Therefore a special clause is put in the Lord's Prayer about this. None of the other Petitions has a special clause: we don't say, "Give us our daily bread, as we give bread to other people." Furthermore, in Matthew, as soon as he has told the Lord's Prayer, Jesus comes back to this thought, and says [*Mt.* 6^{14}], "For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." This is very serious, because it is not always easy to forgive other people,—and some of us do quarrel a good deal. Yet, absolutely, we must forgive others. We cannot go to heaven if we don't.

The Disciples found this hard. There must be a limit, they thought. "How often," said Peter [*Mt.* 18^{21}], "shall my brother sin against me, and I forgive him? until seven times?" But Jesus answered, "I say not

unto thee, Until seven times; but, Until seventy times seven." And then he told the story of the Unmerciful Servant [*Mt.* 18[23], *which might be read to-day.*] At another time he was talking about prayer, and how we ought to have faith when we pray; but even then he added, "And when you stand up to pray, forgive, if you have anything against anyone; that your Father also in heaven may forgive you your trespasses." [*Mk.* 11[25]].

III.—Already

There is one other thing which enforces this even more. This clause is really stronger in the original Greek than in our translation. In Matthew it is, "As we also have forgiven our debtors"; in Luke it is, "For we ourselves also forgive everyone that is indebted to us." You see, he takes it for granted that we *have* already forgiven. The clause does not mean, "Forgive us, in the same way as we forgive others," but "Forgive us, *because* we ourselves forgive others." Nay more, we already have forgiven them. We come to God, as people who have no quarrels, and are in charity with everyone. "When ye stand praying, forgive."

IV.—Charity

I think it is not difficult to see why our forgiving others is so necessary. We can't be seen by God as good if we are hating other people. We could not *receive* God's forgiveness unless we were in a right state of mind: even if he could forgive an unforgiving person, it would be like trying to fill a bottle with the cork in, or like trying to feed a person whose teeth were set. Indeed our repentance cannot be genuine unless we are at the same time forgiving others; therefore our forgiveness is a test which shows whether our repentance is genuine or not. We cannot "return" unless we have charity in our hearts. So our Lord said, "Blessed are

the merciful, for they shall obtain mercy" [*Mt.* 5[7]]; and he told us that we were to be like God in this—"Be ye merciful, even as your Father is merciful" [*Lk.* 6[36]].

I think it is a generous and broad-minded spirit that keeps men from the pettiness of quarrelling and the sourness of being unforgiving—a sourness that can turn all a man's nature sour, like sour milk. The great painter Turner was extraordinarily generous sometimes. In 1811 there was an unknown artist called Bird, who sent a picture to the Royal Academy: the Hanging Committee rejected it. Turner thought it was a fine picture, and asked the Committee to find a place for it. They refused and said there was no room: so Turner took down one of his own pictures, and hung Bird's in its place. Another time, in 1826, Turner had a picture of Cologne in the Academy, which was very glowing and gorgeous in colour, even for him. On either side of it were hung two portraits by Sir Thomas Lawrence, and they looked so dull by the side of Turner's that Lawrence was very unhappy. When the exhibition was opened, everyone went to see Turner's "Cologne," and they found that all the colour had gone out of the golden sky. "O, it's only lamp-black," said Turner, "it will wash off after the exhibition. But poor Lawrence was so unhappy!" And all through the exhibition he left his picture dingy and spoilt. Now it is one of the most splendid pieces of harmonious colour among all his wonderful landscapes.

That is the right spirit. And everybody admires it, because we all *know* that it is right. But—you have noticed how tiresomely selfish to one another little children often are, and how they quarrel. And some people never seem to grow up: at least they never grow up to be Christian gentlemen. Give, give to others. Be generous. Give and forgive.

Charles Dickens was one of the greatest Christian writers that ever lived. Do you remember how Mr. Pickwick pardoned Mrs. Bardell in the debtor's prison? And what he did to Job Jingle who had also deeply wronged him?

"Come here, Sir," said Mr. Pickwick [to Job Jingle], trying to look stern, with four large tears running down his waistcoat. "Take that, Sir."

"Take what? In the ordinary acceptance of such language, it should have been a blow. As the world runs, it ought to have been a sound hearty cuff; for Mr. Pickwick had been duped, deceived, and wronged by the destitute outcast who was now wholly in his power. Must we tell the truth? It was something from Mr. Pickwick's waistcoat pocket which chinked as it was given into Job's hand."

134

THE LORD'S PRAYER: SIXTH PETITION

"Lead us not into Temptation."

I.—Bring us not

[*If T. puts this Petition to any gathering of adults for discussion, he will find that a very large number are puzzled and disturbed by its apparent literal meaning.*]

SOME people think that this Petition looks as if God led us on and tempted us. Of course it does not mean that. As S. James says [1[13]] *Moffatt's trans.* "Let no one who is tried by temptation say, 'My temptation comes from God'; God is incapable of being tempted by evil, and he tempts no one. Everyone is tempted as he is beguiled and allured by his own desire." The original Greek means "carry us not," or (R.V.) "bring us not" into temptation; and the idea is that we are all carried along in the stream of time by the power of God, and therefore we pray that this power may keep us out of temptation. So if the sentence puzzles you, you can just say, "Keep us out of temptation," which is certainly what it means.

Temptation lies in our environment, that is, in all that surrounds us or may surround us—such as bad companions, examples, books, or some sudden occasion when it seems easy and profitable to do wrong. But it is our own desires that make the environment dangerous; and some people seem to find it easier to follow bad examples than good ones. There is a pathetic story of a parrot who had been taught to use exceedingly bad language; so they put its cage by that of another parrot whose language was beautiful, and who had learnt to sing "Abide with me." But, alas, in a few weeks, both the birds were swearing like troopers . . . How like we are to parrots sometimes!

II.—Testing and Trial

There is another reason why people are puzzled by this Petition. The word "tempt" now has a bad sense and means to entice to wrong-doing. But it used not to have a bad meaning: the Latin word, *temptare*, means simply "to put to the test" [*the Greek* πειρασμός *also means "test" or "trial"*]. And that was the older meaning in English also: you get it still in the Authorised Version of the Bible, which belongs to the time of . . . James I. and . . . Shakespeare—"God did tempt Abraham" [*Gen.* 22[1]]; but in the Revised Version, which was made in the reign of . . . Victoria, this is corrected to "God did prove Abraham." In a still earlier translation of the Bible, that of Wyclif, who made it in the reigns of Edward III. and Richard II. (it was finished *c.* 1382), we find in the passage where, at the Feeding of the Multitude, Jesus said to Philip "Whence are we to buy bread, that these may eat," [*Jn.* 6[6]]—"But he said this thing tempting him, for he wist what he was to do." There you have two words of old English, "tempting" and "wist"; and in modern English we say, "This he said to *prove* him, for he himself *knew* what he would do."

The word "temptation," then, has not any bad sense here. It does not mean that God can entice us to evil. It means "keep us out of danger."

Sometimes then the word which we translate "tempt" means simply to prove or to test: God tested Abraham [*Gen* 22[1]] ;he tested Pharaoh [*Deut.* 4[34], *R.V.*]; he tested Job [*Job* 9[23]]. Even the Temptation of Christ [*e.g. Lk.*4[13]] was really a testing, though here the word has its bad sense. Sometimes the word means just "trial" in the sense of suffering, as when we say "Mrs. Brown's son was a great trial to her." So S. Paul said once [*Ac.* 20[19]], "With tears and with trials which befel me by the plots of the Jews": it is the same Greek word here, only he does not mean "temptations," but "sufferings." Some scholars have thought that this is the meaning even in the Lord's Prayer,—"Keep us out of suffering" (and

our Lord himself certainly did lead people out of suffering; but most scholars think it means here "temptation" as we mean it, only without the bad sense of trying to induce people to do wrong. We might then say, "Keep us from trials," or "Keep us from tests which are too strong for us," or "Keep us from temptation." I think the word has a little of all these meanings: shall we say, "Keep us from all temptation which may be too strong a test for us and only bring misery and suffering"?

III.—Strength

It is not a sin to be tempted; but it is wrong to walk into temptation, or to drift into it. And it is wrong to be over-confident, as Peter was—"Although all shall be offended, yet will not I" [*Mk.* 14[29]]: perhaps he would not have denied Christ if he had not been so very sure of himself. Few people are very strong. I wonder if you realise how weak you are? Let us take a test, not from morals but from memory. Can anyone here repeat any chapter of the New Testament by heart? Well, Lord Macaulay [*See the* Greville Memoirs] could repeat a great part of the Bible by heart, and the whole New Testament not only in English but in Greek! He also could repeat the *Paradise Lost*, and all Milton, and all Demosthenes, and the whole of Richardson's novel, *Sir Charles Grandison* (this, and *Clarissa*, are by far the longest novels of any importance in the English language), and whole Acts of Shakespeare, and countless other things. An exceptional man! you say; but the man who can withstand *all* temptations is more exceptional, so exceptional that Macaulay did not succeed in that, and no one ever has succeeded, except our Lord, who as the Epistle to the Hebrews says [4[15]], was "in all points tempted like as we are, yet without sin."

We have got to be strong; and to remember our weakness, and to pray that we may be kept out of danger. There is no short cut to avoid temptation.

Many have hoped to escape from evil by becoming hermits, or monks, or nuns. But our Lord's prayer in S. John [17[15]] is, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." There was once a man in Egypt, S. Euthymius (who lived in the fifth century) tells us, who had an awful temper. At last he ran away from home (to the great joy of his family), and took refuge in a monastery, because he really wanted to get better, and he thought nothing would annoy him there. But he got into such rages, that the other monks did not know what to do. So he determined to be a hermit, and leave the society of men altogether: "Then," he thought, "I shall have no temptation." He went into the desert, and took only an earthen bowl with him, to drink from. After a day or two, he was fetching water to his cave from a spring, and he upset the bowl. "Tut, tut!" said he. He went and filled it again, but he was getting angry, and his hand shook, and he upset it again. "O, blast!" said he. The third time, he was quaking with rage, and the bowl upset again. "Blank!" said he, and dashed the bowl to pieces on the rocks. Then he recovered. "Ass that I am," he moaned, "When I have not man to fight with, I quarrel with an earthen pot!"

IV.—The Habit of Honesty

Wherever we are, temptation may come. We can't altogether escape from it; but we can avoid deliberate occasions of evil. And we can keep out of the way of people and things that lead us into wrong. If we don't do that, it is no use saying this Petition. But if we do, and if we keep on doing right, we get in the habit of straightforwardness.

People are very different, but a good deal of the difference is due to some having got into habits of goodness, and some into habits of badness. If we withstand temptation, we preserve and increase our natural honesty of disposition; and this makes us

proof against many temptations; but if we don't practise that art of saying "No," we fall more and more easily. Here is a Russian story of two peasants and a fairy, which I give you from Tolstoy—a word for word translation:—"A peasant dropped an axe into the river; in his grief he sat down on the bank and began to cry. A water-sprite heard; he had pity on the Peasant, brought up to him out of the river a golden axe, and said: 'Is this your axe?' The Peasant said: 'No, not mine.' The Water Sprite brought him another axe, a silver one. The Peasant said again: 'Not my axe.' Then the Water Sprite brought up the real axe. The Peasant said: 'There! That's my axe.' The Water Sprite gave the Peasant all three axes because of his honesty. At home, the Peasant showed the axes to his neighbours and told them what had happened to him. Then one peasant thought he would do the same thing: he went to the river, deliberately threw his axe into the water, sat down, and cried. The Water Sprite brought a golden axe, and asked: 'Is this yours?' The Peasant was delighted and cried out: 'Mine, mine!' The Water Sprite did not give him the golden axe, nor did he give him his own either, because of his untruthfulness."

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THE LORD'S PRAYER: THE LAST CLAUSE

"Deliver us."

I.—Evil

WE said that there are . . . Petitions—Well, it is more correct to say six Petitions and one following Clause. But it is simpler to think of seven Petitions. You see, this last Clause is really part of the Sixth Petition:—"Bring us not into trial. But—when we *are* in it—deliver us . . . keep us from the evil that may come of it." Now when we are praying, I think we do, in practice, make this into two petitions: we think—"Keep us from trial"; and then we think—"Deliver us from evil." We really say something new—"Keep us from all evil, everywhere, to-day, and all through our lives." That does make it in effect a Seventh Petition, though it is, of course, closely joined up to the Sixth.

Some time ago [*L.* 126], we talked about the Plan of the Paternoster. We then divided it into Seven; and we called this last Clause (or Petition) something that the Parent does for his child. All the time, we said, he is *educating* him.

Well, I want you to think of this Clause as a prayer that God may educate us out of evil. This is really the most important thing about education: to deliver people from what is wicked, false, or ugly; to bring them to the three Supreme Values, which are . . . [*L.* 55, 130] Goodness, Truth, and Beauty.

Our Prayer Book Litany is one of the finest pieces of prose in all literature. There is a profound forgotten truth in one of its petitions. Listen:—

> "That it may please thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy Holy Word."

That explains our Fifth and Sixth Petitions and Last Clause admirably, I think. We ask for forgiveness; and we look forward, and ask also for a better life. But what do we ask to be forgiven? Our sins . . . Yes, not only our sins, but also . . . negligences and . . . ignorances. A great deal of the harm in the world is caused by carelessness—by what we *don't* do, and by being ignorant. It is *wrong* to be ignorant: untold misery and wickedness are caused by people being ignorant—say, about conduct, or slums, dirt, drink, health and local government—or because, being ignorant, they amuse themselves in stupid or coarse ways, all because they can't enjoy the finest things. And shirking knowledge is the besetting sin of school-boys and undergraduates! I think, at bottom, "Deliver us from evil" means "Deliver us from our sins, negligences, and ignorances—and so bring us into all that is Good, True, and Beautiful.

[*We need not make confusion by discussing the exact rendering of the Greek: that is the business of scholars. Owing to one of the deficiencies of the Greek language, we can never know for certain whether the Greek words* literally *mean "from evil," or "from the evil thing," or "from the evil one." Scholars generally prefer the last. But the* meaning *is the same: and the first gives us the real sense best and most finely.*]

II.—Prevention

There are several ways of dealing with temptation, and all are important, and you really know them. (1) Avoid temptation: (*a*) Don't be over confident; (*b*) Don't run into places where you know temptation may come; (*c*) Draw back from the beginning of evil; (2) Fight, when it comes. But fighting includes the strategic retreat; sometimes it is best to run away. (3) Pray. And here we come to the Lord's Prayer, to our Last Clause. Pray, because your own strength is not enough. But for what? For . . . deliverance . . . **from all evil.**

III.—Look Ahead

Now, that is what I want you to remember to-day. People generally say "Watch and pray," because they like quoting texts (and it is generally the hymn they are really thinking of). But read the text [*Mk.* 14[38]. *The other instance, watching for the Second Advent, is from the Little Apocalypse, a doubtful insertion, Mk.* 13, *and its derivatives. See L.* 12.] read it, and you will see that our Lord said "Watch and pray" to Peter (and to James and John) on a very special occasion, in the garden of . . . Gethsemane, when he was in great agony of mind, and they were in great danger, and kept going to sleep. When we are tempted to sleep at our post, we have to watch; and all our lives we have to be careful, of course; we have to keep our eyes open, and see where we are going [but it is unreal and therefore insincere, to tell Jones Minor to watch and pray]. But the chief way to avoid trespassing is to look straight ahead at the place we want to get to: then we shall keep to the path. What is the place we want to get to . . . Yes, heaven, and the Kingdom of Heaven on earth. We have to think of the good, and to look ahead at the good we want to reach. When Columbus sailed across the Atlantic to discover the east side of India and China, he was looking for land because he knew the world was round: and what he did discover was some land between him and India. . . America, or, rather, the West Indies. Day after day he sailed on, grim and determined, a wonderful man; and his crew grumbled more and more every day: every time he thought land was near, he was disappointed; his men declared they would never see the farms and vineyards of Spain any more; every night, he made a wrong entry in the log, so that they should not know what a frightful distance they had sailed in their small ship. At last, one night, he saw lights moving about in the distance. Was it land? Next morning when the sun came up behind them, he peered anxiously through the twilight. It *was* land.

Goodness, the Kingdom of heaven, is like the land Columbus sought: it is what we are after all through the journey of life; and we have to go straight, and ask to be delivered from the evil that lies on either side. You remember how I said [*L.* 133] that our Lord very seldom mentioned sin, which Christians generally have talked about so much. This was because he was a radiant being, who went about encouraging people—turning their faces away from evil towards what is lovely, and glorious, and good. [*In his divine prescience he saw and avoided what modern psychologists have described as the complex: he turned men right away from the sin-complex.*] The chief way to be delivered from evil is to think *good*. For instance: not to think about losing one's temper, but to think how jolly it is to be good-tempered; or, not to think about how wicked it is to cheat, but about how admirable a thing complete and absolute honesty is. To think about how fine it is to be noble and kind—yes, and how much we admire people who are like that. To read about Jesus, to think about his character, is the best of all ways to be delivered from evil.

IV.—Triumph

If we ask God to deliver us from evil, *believing* that we have received this [*Mk.* 11[24]], we shall more and more look straight ahead (without trespassing) to what is good, true, and beautiful, to the things of God. And we shall get *in the habit* of doing the right thing: it will become more and more part of our nature. That is the triumph over evil. We shan't even think of being wicked or false. Don't we all know people like that? We are quite sure that they simply couldn't do a mean thing, or be base, or cruel, or greedy. Let me tell you two stories about this.

M. Atilius Regulus was a famous Roman general [B.C. 251]. He was taken prisoner by the Carthaginians, who sent him back to Rome to sue for peace and arrange for an exchange of prisoners, first making him swear

that he would return to prison at Carthage if peace was not arranged. He knew that to return would mean death with horrible torture [*sciebat quae sibi barbarus tortor pararet*, Horace, *Od.* III. 5]. When he arrived outside the gates of Rome, he called for the Senate, and instead of doing what the Carthaginians wanted, begged the Senate *not* to make peace. The Senate agreed; and then they implored him not to go back to Carthage and be killed. "Your oath was forced upon you," they said, "therefore it is not binding." And his wife and his children came and threw themselves on his knees, crying, and desiring him to stay. "I have sworn to return," said Regulus, "it is my duty to go." He quietly went back across the sea to Carthage; and there they cut off his eyelids, put him in a box of spikes to die of agony in the blinding sun. But it was his advice that made Rome victorious, and the ruler of the world; and the Romans never forgot the honour of Regulus, who had died that he might keep his word. Here is the other:—

A shepherd boy, Hans, was tending his sheep in a meadow near a forest in Germany. A gay huntsman rode up from the forest, and asked the way to the nearest village. "Six miles," said Hans, "but you would not find the track through the wood." "Then show me the way," said the huntsman, "and I will give you five shillings." "I can't leave my sheep: a wolf might kill one." "Well, I would pay you for the sheep twice over." "The sheep are my master's, and I have promised never to leave them." "Then get me a guide, and I will look after the sheep while you are gone." "I couldn't trust you," said Hans; "you have asked me to break my word." The hunter laughed: "I wish all masters had servants like that," he said. Just then, a company of men came riding out of the wood: they saluted the hunter. "O Sire," they cried, "We thought you were lost"; for the hunter was the king himself. "Come to the palace," said the king to Hans," I like to have people about me whom I can trust." And Hans grew up to be a great statesman.

135A

NOTE ON THE DOXOLOGY AND AMEN

It should be made very clear that the Lord's Prayer ends with the Clause "But deliver us from evil"; and this is best done by teaching them to say it in this form. The beautiful Doxology is perhaps best reserved in public use for the Eucharist and for special occasions. T. may like to give a special Lesson on the endings to the Lord's Prayer and to other prayers. So here are some Notes.

1. AMEN. In the oldest copies there is neither Amen or Doxology; but Christians put endings to the Lord's Prayer when they used it in public worship, as early as the second century, and perhaps in the first. [*Cf. R.V. with A.V. Mt.* 6^{13}. *Both "But deliver us from evil," and the endings are absent from Lk.* 11^{4} *R.V.*]. Amen is a Hebrew word meaning "firmly," and thus "surely," "truly." It was used by the Jews at the end of doxologies and benedictions, to mean "so it is," or "so it shall be" (which is nearer to the meaning than "so be it.") Our Lord took this concluding response and used it as an introduction to many of his most important sayings: "Amen, I say unto you," *i.e.* "Verily [or truly] I say unto you": this was not done by any other teacher. Christians used "Amen" at the end of a doxology or giving of thanks as early as S. Paul's time [1 Cor. 14^{16}]. It was early used after the great thanksgiving (which we call the Prayer of Consecration) in the Eucharist, when it means "So it is," as it does in the later use at the end of the Creed It has long been general at the end of Prayers. It never means, "This is the end," as the users of the Victorian hymn-books seem to have imagined; but always "So it is," "So shall it be," or "So be it."

2. THROUGH JESUS CHRIST, the Conclusion which is generally used at the end of a prayer (our exquisite "Prayer of S. Chrysostom" being one of the exceptions) is not added to the Lord's Prayer, because the Prayer itself is by Jesus, and is therefore "through" him. This phrase is a shortened form of the ancient Conclusion, which is itself a doxology: "Through our Lord Jesus Christ, thy Son, who with thee liveth and reigneth in the unity of the Holy Spirit, God, for ever and ever." In the Middle Ages, and in the Prayer Book till its last revision in 1661, this was left to the memory of the reader: then endings were added, and the old hurried monotony avoided by delicate variations, which give us over twenty-five different forms; from the shortened "Through Jesus Christ our Lord" to the magnificent expansion—"Through Jesus Christ our Lord; by whom and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*" (This occurs in the first Post-Communion Collect, and seven other prayers.) All prayer is thus offered to God through Christ—in his mediation, in his name and spirit, and after his pattern: from the simplest "mediation ending," "Through Jesus Christ," to the complete doxology form [*L.* 125].

3. THE DOXOLOGY. Christians added the beautiful Doxology to our Lord's model of prayer, when they used it in public worship as early as the second century: in the Didaché (generally assigned to the first half of the second century) the form is "For thine is the power and the glory for ever." Some of the clerks who copied out the MSS. of Matthew wrote it into the text, probably at first because they thought it had been omitted by mistake; but the earliest and best MSS. are without it, and no MSS. of Luke have it. The Puritans at the Savoy Conference (1661) wanted to have the Doxology added wherever the Lord's Prayer occurred in the Prayer Book (it being then considered part of the text in Matthew), but it was only added in certain places.

Doxologies occur, (a) *In the Old Testament*: *e.g.* David's "Thine, O Lord, is the greatness and the power . . ." in 1 *Chron.* 29[11], and in Solomon's Prayer at the dedication of his new Temple (2 *Chron.* 6[4]). (b) *In the New Testament*: *e.g.* The Angels' Song, "Glory to God in the highest, and on earth peace" (*Lk.* 2[14]). The Worship of the Redeemed (*Rev.* 7[9–12]), in their splendid cry, "Salvation unto our God," and "Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen," (the first Amen here is really not introductory, but a response to the former doxology). Also frequently in S. Paul (*e.g. Eph.* 3[20]). (c) *In the Prayer Book*: *e.g.* At the end of the Psalms and Canticles (the *Te Deum* is spoilt by some penitential versicles and responses which have got incorporated into the text); in the Communion Service, the *Sanctus*, and the *Gloria in Excelsis*, transferred at the Reformation to the end of the service as a culminating doxology (d) *In Song*: *e.g.* in Handel's Messiah, the Alleluya Chorus; and in hymns, see especially Parts VI. "Thanksgiving and Praise," and Part IX. "Doxologies," in *Songs of Praise.*

Thus the Doxology adds a fine expression of praise, and also emphasises the note of hope which runs so strongly all through the Lord's Prayer. Glory to God and confidence on earth because the good will triumph: this is the atmosphere of the Lord's Prayer, and it is expressed in the Doxology.

"Doxology" means "speaking the glory" (Greek: *doxa*, glory, and *logia*, speech—*doxologia*), telling the glory of God, praising him. We do this (1) With Words, especially when the words are arranged in that form of beauty which we call poetry (the Doxology in the Lord's Prayer is a fine line of anapaestic verse); (2) With Music, which is at once the most subtle and the most thrilling use of sound; (3) With action: worship can hardly exist without action, and always shows itself (a) In ceremonial, *i.e.* in expressive movement, such as taking off the hat, kneeling, standing,

solemn dancing (*e.g.* David, 2 *Sam.* 6[14]) and in processions [*L.* 146, III.]: (b) In giving our offerings (some of our money is spent on music, ceremonial and other forms of art, some on helping the poor, some on other forms of Christian work, (c) Most of all (though less inevitably) by the action of our lives—"giving up ourselves to his service."

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TIMES AND FORMS

I.—Liberty

CHRISTIANITY is the religion of liberty, and the service of Christ is "perfect freedom." So it was at the first: indeed S. Paul was rather alarmed when the Christians of Galatia began to observe certain particular days and times for prayers and religious exercises [*Gal.* 4[10]] "You observe days, and months, and festal seasons and years!" he said, "Why, you make me afraid I may have spent my labour on you for nothing!" And he gave his reason, "Do you want to be enslaved all over again by them?" Our Lord had set his face against all such enslavement, and the first reason why the synagogues rejected him (and in the end the priests caused him to be crucified) was because he would not be enslaved by Sabbath observance: "the Son of Man," he said, "is Lord also of the Sabbath" [*Mk.* 2[28]].

Yet he went to church; he joined in the festivals; he kept the Passover; and he never found fault with the ceremonial of the worship in which he joined. What does this mean? Can you guess? We are not bound by . . . rules or laws; we are quite free. Special days and times and forms are good to have. I don't see how we could get on without them. But that is quite a different thing from saying "You *must* observe them," or "It is wicked not to observe them." To do that is contrary to the teaching and the example of Christ. As he said, "The Sabbath was made for man, and not man for the Sabbath" [*Mk.* 2[27]]. He put it *all* in that sentence, and once for all. So I shall not tell you that it is wicked not to go to Church on Sunday, or that you *must* go to any particular service. I shall simply say: These times and forms are very good things: they have been tried for hundreds of years: and there

are many excellent reasons for them. Don't you think you had better do as the rest of us do? At school we have to keep rules; but we do not say they are the rules of Christ: they are only the rules of the school, and we can't do without them. Every Church also has arrangements for older people; but these ought not to be called rules, because rules are things that are *enforced*. Let us call them *customs*. A custom is something which everybody does, or is supposed to do; but the customs of our Church are not enforced by law (some of them were, once). If we follow the example of Jesus, we shall observe the times and forms of our Church, unless we really think they are wrong. The chief thing to avoid is being slack about it. People should make up their minds, and act according to their consciences.

II —Times

If we think about it, there are good reasons why we should observe times for prayer. In our own private prayers, we are very apt to forget them altogether unless we kneel down deliberately and say our prayers when we get up in the morning, and especially when we go to bed at night. So it is a general custom to say our prayers morning and evening, because these are convenient times, less easily forgotten than other times. And it would be cowardly to give up saying our prayers because there were other people in the room. But moments often come at other times of the day, when we want to think about God, or to think a short prayer. And sometimes we want to say two or three words—just a silent cry—if we are tempted to do something wrong, or if we feel very happy and give a thankful thought to Heaven.

There are special reasons for public prayer. It is a good thing to go to church and worship together, for two reasons: (1) Christianity is a religion of friendliness and fellowship: just praying alone misses all that; (2) It is very difficult for most people to *worship* unless

they are doing so with other people; it is difficult also to worship unless we all *sing* together. But of course you can't worship with other people unless you all have an appointed *time* when you can turn up! This means a special day, Sunday; and a special time on Sunday. That is why Sunday is a holiday; and services are fixed on Sundays for certain hours. It was the Catholic Church (the Church all over the world) that chose Sunday. Why ?. . . Because Christ rose on a Sunday. The Church also chose other beautiful days, like Christmas and Good Friday. [*All this is dealt with in Lessons* 99–103 *especially under "Celebration" in L.* 102, *Pt.* XVII.] Now you may have strong conscientious reasons for not going to Church once a week. If so, don't go! No one will eat you. But don't stop away for no reason at all, except that you want to loaf about the whole day, doing nothing pretty or sensible from breakfast till bed-time.

To have a church in every village—and for everyone to come together and worship God on the first day of the week—is a beautiful custom, and we ought all to help in it. And we shall find that it helps *us*, especially when the hymns are as beautiful as the prayers and lessons always are. Sunday worship is one of the most ancient and universal things about our religion. Sermons are different from worship, and not so universal, and I don't suppose the parson would mind if you had a conscientious objection to hearing his sermons. But really it is quite a good thing to listen to someone talking sense once a week; and sermons make us think—we can learn a lot from them, even when they are rather dull. I do want you always to go to Church at regular times; but not because you are forced to go. No one will force you when you are grown up. I want you to go because you love it.

III.—Forms of Prayer

You can do without forms in private prayer; and, though little books often help us at the beginning,

we should use our own words as much as we can. But for public worship you must have forms of prayer.

In the Early Church they used to sing Psalms and some hymns, but the bishop or president made up the prayers as he went on. That is called *extempore* prayer. Then the prayers gradually came to be fixed and written down, and now they are printed. But in many churches extempore prayers are used again nowadays. Both ways are good; and everybody now uses *some* forms that are printed: for instance . . . the Lord's Prayer . . . Psalms and Canticles . . . Hymns. And services are nearly always in some settled order. The Prayer Book printed services are extraordinarily beautiful; they are the finest in the world; though other Churches have fine services also, none can touch them for beauty of language—they and the Bible (which is also part of the service), and the best hymns too, belong to the very highest class of literature—the class of Shakespeare and Milton.

Besides all this, there are strong reasons for having a printed service-book. The prayers there are sure to be good, and we don't depend on the minister who happens to be presiding at the moment, and who sometimes is not clever at making up prayers. The old services are the result of ages of experience: they work very well and they wear well. Set prayers help to broaden us out, and on the whole they help to prevent selfishness and stupidity. They are easier to follow, because we know what is coming.

But there is always a danger of getting into a routine, and doing things without thinking. Extempore prayer is a great safeguard against that, and often brings freshness into a service. If every minister could be an inspired prophetic poet [and not long-winded] it would doubtless always be best. As it is, most people are nowadays agreed that we want both kinds; and everyone would also agree in admiring the forms in the Book of Common Prayer.

IV.—Ceremonial

I want you to get something clear about this, because there has been a great deal of confusion about it, and a vast amount of harm has been done through people not understanding. Ceremonial means the *way* in which services are carried out (another word, "ritual," means the written or printed services themselves). Therefore there is always some ceremonial in public worship—kneeling down, for instance: or—if the minister puts on a black coat and mounts into a pulpit, instead of bolting on to the platform in his shirt sleeves—which would be unceremonious. Ceremonial then may be quite simple: it is still ceremonial. In the Early Church it was simple, but very slowly and gradually it became very elaborate and complicated. Then you had the old question of liberty again: "Britons never will be slaves"; at the Reformation Englishmen got free again. But services then began to become rather ugly and dull. They certainly were ugly and dull when Queen Victoria came to the throne. Now ceremonial ought always to be beautiful —that is the first thing; and it ought always to be simple, and not complicated or fussy: and it should always be interesting. That is to say, it ought, besides being beautiful and noble, to *express* something. For instance: if the minister wears a grey suit when he goes for a walk, a black gown and coloured hood to preach, a surplice for Matins, and another sort of garment for the Communion service, that is interesting and impressive. Or to have a procession, with banners and singing, that is expressive, and it helps us to worship [*Note. L.* 135A]. Or the solemn Ordination of a minister. Or a harvest festival. Or a great service in a cathedral. Or a High Celebration. There are many rubrics, and canons and customs, about ceremonial; and the object of them is to make public worship reverent, dignified, intelligible, hearty, and beautiful.

Once upon a time there lived an abbot called John of Fulda, who wanted to beautify his church; he called in

many sculptors, and painters, and other artists, and the great church grew lovelier and lovelier. But the sub-prior was a gloomy man, and he said: "It is wasting good money to spend it on all these ornaments; there are many poor people who need it." [He forgot about Judas. *Jn.* 12[5].]. One day in mid-winter the sub-prior was kneeling on the cold pavement: the great church was all dark, except for one tiny lamp which flickered before the high altar. The sub-prior gave way to his gloomy thoughts. Suddenly he heard a sound. It was music, very soft at first. Where did it come from? He looked up at the roof, where there were great painted angels at the end of each hammer-beam; and—yes—each angel was beginning to sing very softly. The sound grew louder: he looked down; all the figures in all the pictures had begun to sing. And an orchestra was sounding all round: the little carved angels on all the reredoses and finials were blowing their pipes and clanging their cymbals, and striking their violins. And louder: the great figures on the screen had joined in. The church was full of light and sound; and the words were, "We praise thee, O God: we acknowledge thee to be the Lord." Then from outside came an antiphon, distant and clear, from the stone figures on the west front . . . The sub-prior woke up, and rubbed his eyes. He crept softly back to the dormitory. Next morning, the monks were whispering to one another. "How nice the sub-prior is to-day. He seems to be quite changed." He was. Even the poor came to love him. He had learnt that all beautiful art sings the praise of God; and that praise is our best occupation.

NOTE.—*See L.* 99 (IV.) *There is all the difference between the words* Ceremonial *and* Ceremonialism, *which latter* (*the putting of observances in the place of righteousness and love*) was the sin *of the Pharisees, and is still the besetting sin of both Catholic and Protestant formalists.*

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SERVICE BOOKS

I.—Different Kinds of Service

THERE are two chief kinds of services in Church:—Sacraments, when something is done; and Choir Services, when something is said. Sermons may be added to either kind of service. Baptism is a Sacrament: something is . . . done: a new member is added to the Church of Christ. The Holy Communion is a Sacrament: people . . . eat and drink together in order that they may partake of Christ's spirit. Morning and Evening Prayer are Choir Services: that is, they are held in the Choir (and also in the body of the church), not at the font or the Lord's table: at them something is said (or, of course, sung)—Prayers, and Psalms, and Canticles,—and the Bible is read. At both kinds of service hymns are generally sung.

Some services are regular, like the Communion or Morning Prayer; some only happen on occasion, like Baptism or Marriage, and these are called the Occasional Services.

II.—What Services consist of

Thus, you see, our Services consist of (1) Prayers either printed or extempore. (2) Readings from the Bible . . . (Epistle and Gospel in the Holy Communion, First and Second Lesson at Morning and Evening Prayer). (3) Psalms. These also are from . . . the Bible [*The beautiful Prayer Book version of the Psalter is much earlier than the A.V. of* 1611. *It is from the Great Bible,* 1539, *which was based upon Matthew and Coverdale.*] The oldest of them may go back to the time of David, and they are wonderful poems. [Most of the Psalms are after the Exile, c. 2,500 years old: only a small nucleus can be Davidic]. (4) Canticles, which are like . . . Psalms, and mostly from . . . the New Testament

(*the Venite* is from the Psalms, the *Benedicite* from the Apocrypha, the *Te Deum* is a Christian hymn, made about fifteen hundred years ago, in the fifth century. (5) HYMNS, and sometimes Anthems. The Hymn Books of the present century are much better than the older ones and are full of fine poetry and lovely music. (6) SERMONS are appointed in the Prayer Book for the Communion Service, and are often added to other services. Thus, you see, we do several things in a service: we . . . pray, by following the Prayers; we . . . sing, by joining in . . . Psalms, . . . Canticles, . . . Hymns; we listen to . . . Lessons, and . . . Sermons. We pray, worship, listen, think, meditate. We also give . . . alms, at the . . . collection

II.—THE BEGINNINGS

The Early Christians used to meet on the first day of the week, which is . . Sunday, for the Lord's Supper, [*L.* 101, 144]. There were Sermons and Psalms and Bible reading in this service. Other services were soon added—which were like family-prayers—early in the morning, at Cock-crow, and in the evening at Lamp-lighting—when they lit their little earthenware lamps (thousands of lamps with early Christian devices, such as the Good Shepherd, and the fish, and the fisherman, have been discovered). After Constantine (fourth century) hermits began to live alone in the desert; and then such people joined together as monks, especially under (and after) S. Benedict (sixth century). These monks used to sing psalms together; and thus began the Choir Services. So we have our two kinds.

IV.—THE REFORMATION AND THE PRAYER BOOK

In the Middle Ages all these services gradually became more and more long and complicated. By the sixteenth century, they were very difficult to follow or even to find one's place in them at all. Besides, they were in Latin, which most Englishmen could not understand. And also many lessons had crept in which were

not from the Bible and were sometimes silly and untrue. So at the Reformation, the Church of England decided to reform these old books. Printing had lately been invented [*Caxton died in* 1491], and this made it easier to have one handy book that everyone could use, instead of the cumbrous old ones—one for the Holy Communion [Missal], one for the Choir Services [Breviary], one for the Occasional Services [Manual], and one for the Bishop's special services [Pontifical] besides others [like the Processional]. Thus the first English Prayer Book was produced in the reign of Edward VI. (1549). [It was revised again in the reign of Edward VI. and in those of Elizabeth, James I, and Charles II. The Lectionary was revised in the reign of Victoria, and again (1922) in that of George V. The Prayer Book is also now under revision.] At the Reformation then, and in 1549, the old Latin services were (1) Translated into magnificent English, mainly by Archbishop Cranmer, (2) Simplified, so that everyone could follow them, (3) Shortened, so that the services should not be wearisome. Mattins alone used to take about three hours: it now takes about twenty minutes, (4) Purified of silly or superstitious things. So now all you need is one small book which you can slip into your pocket.

Many Englishmen and Scotsmen did not want any book at all, and still to-day many people prefer to have free services, without a prayer book. All churches ought to have such free services sometimes. But still you need a book; for every church nowadays uses a hymn-book. And I do not suppose many people now want the glorious old Prayer Book services to be given up.

V.—Contents

They might now go through their Prayer Books, T. helping them to find the main blocks:—(1) *Morning and Evening Prayer and Litany*, (2) *Collects, Epistles, and Gospels*; (3) *The Communion*; (4) *Occasional Services*; (5) *The Psalter*; (6) *Sea Services*; (7) *Ordinal*.

137A

NOTE ON THE FORMER LESSONS

3–9, 76, 101–3,

ON BAPTISM AND THE LORD'S SUPPER

A good deal about the Sacraments has already been given in Volumes I. and III., especially about Baptism in Volume I.

Summaries from Vol. I. might be inserted, by way of introduction, after Lesson 141 ("Outward and Inward") as follows:—

SUMMARY I. (*L.* 3. *The Christian Name*). I. New Name, new Person.
(*L.* 4. *The Covenant*). II. Who gave? III. New Life.
IV. Human and Humane.

SUMMARY II. (*L.* 5. *The Twin Doctrines*). I. The Individual. II. the Fellowship.
(*L.* 6. *A Member of Christ*). III. Not Magic, but Membership.
IV. The Members and the Head.

SUMMARY III. (*L.* 7. *The Child of God.*) I. Father and Brothers. II. Adoption.
(*L.* 8. *An Inheritor*). III. What is an Inheritor? IV. (*L.* 8, *Pt.* 4) The Kingdom of Heaven.

SUMMARY IV. It may be useful to add after *L.* 143 ("Baptism and Confirmation") another Summary about the Church, from Vol. III.—*L.* 76, *What is the Church*? and *L.* 77, *Pt.* 5, Friendliness.

A Summary from Vol. IV. might be inserted by way of revision, after L. 148 ("The Service") as follows:

SUMMARY V. (*L.* 101. *The Fourth Word*: *Service*:III.) I. The Eucharist and Agapè.
(*L.* 103. *The First Duty*: *Summary*) II. Worship. III. Sacrifice and Eucharist.

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THE SACRAMENTAL PRINCIPLE

I.—Matter and Spirit

THERE are some things you can see, and feel, or thump—like this . . . There are some things you can't see, but can hear. Will you all shout "Matter"? Thank you; I hear that—the clatter of "matter." There are some things we can smell, like dinner, or flowers. What are sight, touch, hearing, taste, and smell? Our . . . senses; and there are a few others. [*The muscular sense, the temperature sense: seven in all; and perhaps an eighth, the vague massive sensation of our body, called "organic sensation": perhaps yet others.*] Things you can see, or sense in any way, are Material.

There are also some things you cannot see, or "sense" [*L.* 34]. You *can* see a man's face: that is a material thing. But you can't see his good-temper—or bad-temper. Think of some cantankerous, bad-tempered, domineering man or woman . . . I happen to be thinking of Mrs. Proudie, in Trollope's *Barchester Towers*. Well, you can see the person, but you can't see the cantankerous spirit in the person. Why? Because it is not a material thing but a . . . quite right, Jones—a spiritual thing. Which are the more important? . . . Of course, the spiritual things. Why? Well, (1) they are more *real*; (2) They are more enduring—in fact, as S. Paul says, the things that are unseen are . . . eternal [2. Cor. 4^{18}]: they don't wear out; (3) They are higher and more important: a man's head is important, but what goes on inside his head is much more important; Mrs. Proudie's good looks were of less importance than her character—perhaps Dr. Proudie married her because as a girl she was pretty; but the man who marries a plain girl with a nice character is a great deal happier than the man who marries a pretty girl with a nasty character—and *vice versâ*. Would you like another

instance? In a battle, the enemy may have lots of guns and other weapons, but supposing they have not the spirit of . . . courage: suppose they run away? So then, material things are very important; but . . . spiritual things are much more important: they belong, in fact, to the world which is eternal.

II.—Spirit is more real

That may seem to you very simple. True things do seem simple when we see them. But there are people who think that spiritual things don't really exist, because you cannot measure or weigh them. And whole nations, in Asia, think that *material* things don't exist, but are an illusion—a sort of dream [*maya*]. There are many good people in America and Britain also who think that material things are not real. Did we say they were not real? . . . No, but we did say they are . . . *less* real than spiritual things; and that is the truth.

III.—Matter is not evil

Now there is another mistake which used to be very common in the East, and at the beginning of Christian history very nearly captured [*as Gnosticism*] Christianity itself. It is the idea that material things are *bad*. You see, if a man eats or drinks too much, everyone knows *that* is bad; and it is material; but if a man says his prayers in the right way, *that* is good; and it is spiritual. So the idea grew up that the body and its desires are bad things; and that everything you can see and touch must be bad because it is material. S. Paul—or whoever wrote 1 *Tim.* 4[3]—was already troubled with people who taught this idea: he speaks with horror of them—"People will rebel against the faith," he says [*Moffatt's trans.*]; "they will listen to spirits of error and to the doctrines that daemons teach through plausible sophists who are seared in conscience—men who prohibit marriage and insist on abstinence from foods which God created . . . Anything God has

created is good, and nothing is to be tabooed." So, you see, the Church was having a hard fight for it, at the very beginning, against the people who said material things were wrong. Some of these people became ascetics, that is, they gave up ordinary human life, and marriage, and proper food, and lived in the desert, tormented with hunger and thirst, and scourging and macerating their bodies. But others—oddly enough—said "The body is evil, and all material things are bad. So as we have got bodies, we may as well have a jolly good time;" and went to the devil in luxury and licence.

IV.—The Ascetic Mistake

And what has all that to do with us? This. Asceticism is an evil that is always getting into Christianity and turning it into something that is not the religion of Christ. Self-indulgence is so dangerous, and self-sacrifice is such a splendid thing when we do it for some good reason, that people easily think that asceticism must be good, that to starve our life and hurt ourselves must be good for us, and is a fine thing in itself. They forget that God made our bodies, and that therefore we ought to see that they do him credit by being healthy and strong; they forget that God is Love, and therefore is not made happy by our suffering; they forget the example of Christ. Already in the first century there were the Gnostics; in the second, a heretic, Marcion arose who said people could not be Christians if they married, and he had many followers; so had another heretic, Montanus, in the third century. And the idea got into the Church, and got tight hold; and there have always been thousands and millions of ascetics and puritans in the Church. There are plenty of people to-day who will tell you that this or that innocent pleasure is wrong; and the clergy of some churches are still forbidden to marry—in spite of S. Paul, and S. Peter [*all, in the Roman Church; bishops only, in the Eastern Churches. Monks and nuns are also forbidden*

to marry; i.e. they are not people voluntarily living unmarried, but once professed, they are forbidden; and, before the Reformation, were bound by the power of the State, even in the case of a woman who had been put in a convent against her will as a girl.]

The body is not evil. God made it, with infinite love and skill. Material things also are not bad. God made them too. Are spiritual things always good?. . . No, not always. Mrs. Proudie's character was a spiritual thing, and it was not good.

So, you see, both bodily and spiritual things may be good, or they may be bad. And terrible as some sins of the body are, the spiritual sins—like cruelty or hate are even worse [*L.* 19, 24]. That was why I took Mrs. Proudie as an example.

V.—Matter expresses Spirit

It is a mistake then to think that matter is a bad thing, or that it is not real, or that nothing else *is* real.

Matter is good; but it would not be any use without spirit. We should not know it was there even, if we had no minds to see it.

Matter is real; but it is not so real as spirit. Indeed the most important material things, *bodies*, organic things, as they are called, owe their existence to the spirit of *life*.

So there seems to be some connection between matter and spirit? There is. We don't in the least understand it; but there is.

For instance. I am now trying to get an idea into your minds. An idea is a spiritual thing. Do I get it into your minds by spiritual means? No: that would be telepathy (which does happen sometimes). How then? By a strange method. I open my mouth, and I stir up waves of air, which we call sound. These waves reach (I hope) your ears; there, a very wonderful mechanism transmits the sensation to your brain,—and to your mind. My spiritual idea became material

in the air; and then—by a miracle which no one can explain—became a spiritual thing again, an idea, in your mind.

I *expressed* an idea. *That* is what I want to get into your minds! A material thing can *express* a spiritual idea. A bundle of pipes can express something extraordinarily lovely and spiritual [*organ or piano plays one of the finest tunes*].

That is the importance of material things, they can express spiritual things. And, as we are living in material bodies, it is generally through material things (*e.g.* voices, or books) that we get spiritual ideas—though there are other ways. When a material thing brings us spiritual good, I shall call it a sacrament. And all this we will call the Sacramental Principle.

VI.—The Greatest Sacrament

[*Cf. L.* 49]

Jesus Christ, when he walked on earth, was something material—a human body. But this body expressed the Spirit who is—God. S. Paul put this in one great sentence—"In him dwelleth all the fullness of God bodily" [*Col.* 2^9]. Are you surprised because I said Jesus was material? It was for this that the Church struggled against the false teaching of the Gnostics. "Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not . . . is that spirit of anti-christ" [1 Jn. 4^2]. Because no one can see God [*v.* 12], the invisible God was shown to men in the flesh of Jesus. That is called the Incarnation, and it is the greatest sacrament.

139

SACRAMENTS OF DAILY LIFE

I.—Outward Signs of Inward Grace

WE talked last time about matter and . . . spirit. We said that these were not opposed, because matter could show forth—what was the word . . . *express* spirit. Yes, be the expression of it. We often speak of a person's "expression." What about Mrs. Proudie, for instance? She must have had an expression that was . . . cantankerous. We said that her head was matter—material—while her character was . . . spirit. But she showed her character in the front of her head—her face. What does that prove? *An Assistant says*:—"There was a connection between matter and spirit." Yes: and that is another miracle. A person's character prints itself upon his material face. A man may have been ugly as a boy; but if he is a nice person and leads a good life, by the time he is middle-aged he will be nice-looking; he will have a face that is a pleasure to see. Some old people have faces of a rare beauty.

Now, last time, I said that when a material thing brings spiritual good—expresses or conveys it to us—I should call it by a special name . . . [*If no one remembers, the Assistant says*—"Sacrament."] I give it that name, because in the Church Catechism there is a definition of the word sacrament which is the best in the world:

> An outward and visible sign of an inward and spiritual grace.

That is the first part of the definition in the Catechism; and it means that when an outward thing (a visible, or an audible thing either, or anything we can touch or realise through our senses)—an outward thing can be a . . . sign. A union jack on a ship is a sign that it is British; a red ensign . . . Merchant Service; a white ensign . . . Royal Navy. The flag shows something;

it expresses something so great that men willingly die for their flag. A flag is only a rag—a piece of . . . bunting; but we have made it *speak*. So outward signs can express something inward and spiritual, and when that spiritual thing is good, and of God, we call it . . . grace [*L.* 121]—an inward and spiritual grace.

II.—Artists

Some people try to be spiritual in the wrong way. They say: "O, I don't care about people's bodies, or about outward things at all. I only care about religion: that is a spiritual thing—I want to be truly spiritual." Was our Lord the least like that? . . . The best people never are. Truly Christian people never are. They find all the outward things around them full of meaning.

This is the real reason why poetry and other forms of art are so lofty and great. We always give the poets the highest place among a nation's writers: for instance—Shakespeare . . . Milton. And in the long run we judge the nations of the past by their art—for instance, Greek drama, or Pheidias; or Renaissance Italy—Michelangelo, Titian. What makes the greatness of poets and artists? Just two things:—

They *see* the inward grace in outward things.

They *express* the inward grace in a form of words, a bit of stone, etc.

They *see* the inward grace. You remember Wordsworth's famous lines about the stupid yokel, Peter Bell: he didn't *see* anything in things:—

> "A primrose by a river's brim
> A yellow primrose was to him,
> And it was nothing more."

It was just an old primrose! Lots of them about! "What's the use of them?"—he said, "Now what I likes is a good mug of beer!" But the scientist—the botanist—sees that the primrose flower is a wonderfully made machine for making baby primroses. And the painter sees that it is full of that mysterious spirit which we call beauty. And the poet sees that this delicate

beauty expresses something infinitely wonderful, which we called a Kingdom [*L.* 130]—the Kingdom of . . . Heaven. So Charles Kingsley, who was a poet as well as a novelist and a parson, said once that flowers were "wayside sacraments."

This is true of all the material things which God creates. They are all beautiful; they are all full of inward grace. The poet and the artist express this. In so far as they are great artists, they express the *divine* in things [*Cf.* "Expressing the Kingdom" in *L.* 10].

Thus all nature, as the poets and other artists help us to see, is a great sacrament of God, whose dwelling, Wordsworth says in *Tintern Abbey*—

> "Whose dwelling is the light of setting suns
> And the round ocean and the living air,
> And the blue sky, and in the mind of man:
> A motion and a spirit, that impels
> All thinking things, all objects of all thought,
> And rolls through all things."

III.—The Supreme Artist

Artists are like God in all this: they are true to the image of God, in which we are all made. They imitate God, when they make beautiful poems, or buildings, or pictures, or sculpture. They are doing in a small way what he does in a vast, immeasurable way. God, in fact, is the supreme Artist. [*Cf.* "*God's thought expressed in Nature*," *L.* 47.]

What example shall I give you? Not sunsets or stars; but just your own body—which S. Francis was so mistaken in calling "Brother Ass"! It is a material thing—just made up of matter. Here is a list by an American chemist, of the stuff a human body is made of:—

"Fat enough for seven bars of soap; iron enough for one medium-sized nail; sugar enough to fill a shaker; lime enough to whitewash one chicken-coop; phosphorus enough to make two thousand and two hundred match tips; magnesium enough for one dose of salts; potash enough to explode one toy cannon,

and sulphur enough to rid one dog of fleas. Even at post-war prices you could buy the whole lot for ninety-eight cents."

An artist uses paint to make a picture. The Supreme Artist uses the above ingredients for *his* work of art, a human body. And what does he do with it? He makes the most marvellous things. Someone, about forty years ago [*name unknown*], described them—or some of them—thus:—

"The most perfect camera (human eye); most perfect telephone (human ear); most perfect violin (human larynx); most perfect hydrostatic apparatus (human heart); most perfect telegraphic system (human brain and nerves); most perfect chemical laboratory (human intestinal tract); most perfect ball-and-socket joint (human shoulder); most perfect mill (human teeth and jaw), most perfect filter (human lung); most perfect thatch (human hair); most perfect screen (human eyelid); most perfect form of government (grey cellular system of the human brain)."

And all these things are *alive*. There is a spirit in them. There is an intelligence. This is how Sir Charles Sherrington described a year or two ago [to the British Association] what happens when nerve fibres are severed by a wound. They die for their whole length, and the skin or muscle at the end is paralysed. Then [*simplify the language*]:—"At once the cut ends of the nerve-fibres start re-growing from the point of severance . . .The fibre, so to say, tries to grow out to reach to its old far-distant muscle. There are difficulties in its way. A multitude of non-nervous repair cells growing in the wound spin scar-tissue across the new fibre's path. Between these alien cells the new nerve-fibre threads a tortuous way, avoiding and never joining any of them. This obstruction it may take many days to traverse. Then it reaches a region where the sheath-cells of the old dead nerve-fibres lie altered beyond ordinary recognition. But the growing fibre recognises them. Tunnelling through endless chains of them, it arrives finally, after weeks or

months, at the wasted muscle-fibres which seem to have been its goal, for it connects with them at once. It pierces their covering membranes, and re-forms with their substance junctions of characteristic pattern resembling the original that had died weeks or months before. Then its growth ceases abruptly, as it began, and the wasted muscle recovers and the lost function is restored."

And the human body is one of the most beautiful things in the world, as the Greek sculptors discovered some two-and-a-half thousand years ago. God is the Supreme Artist; and all his works are sacraments of his wisdom and love.

IV.—Common Little Sacraments

Now, when you come to think of it, we are all artists in a way. We all make little sacraments. Some people, for instance, who can't make music or pictures, make very jolly gardens. But there is one art which all civilised people practise—good manners, and good manners are very sacramental. Just think of all these little sacraments of daily life—how important they are: you take off you hat to someone, you shake hands with someone else; you give a friendly pat to someone else. You say "Thank you," or "I beg your pardon"; you make way for a lady to go in before you. All these are not merely actions, they *mean* something, they express something, they convey something. They are little daily sacraments; and without such sacramental acts civilised life would be impossible—or any life, for even savages do things of this kind. A really rude person is intolerable to live with. A courteous person brings happiness with him: his kind manners express a kind nature. Benjamin Jowett said there are just two rules for good manners: (1) Think about others, (2) Don't think about yourself. Good manners are little sacraments, of enormous importance; they express the richness of a man's nature, and they convey the same spirit to others.

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THE SACRAMENTS OF THE GOSPEL

I.—The Religious use of Matter

WE have been saying that outward, material, things express all kinds of inward and spiritual things to us. And indeed, since each of us is a spiritual being, living in a material body, it could not be otherwise.

Well then, why should not outward things be used in a specially religious way, so as to bring help to people? Can this be done? Yes, it always has been done, and by all religions. Can you give me an instance? . . . Temples, shrines, ceremonies, processions, services. Ceremonial is an outward visible sign. But music, singing: that is an outward and *audible* sign. So is reading or preaching: a man takes a visible book, and makes vibrations in the air, which as sound are . . . audible. Everything that you see or hear in church is outward and material; and everything expresses and conveys spiritual grace in a religious form.

But more than this. The Christian Church has always taken certain common outward things and used them in a special religious way as church sacraments. What are they? *An Assistant answers*: "Water." And what is water used for . . . Baptism. And also? [*Assistant*] Bread and Wine." These are used for . . . Holy Communion. These things have no special beauty or significance in themselves though they *are* symbolic: water is a symbol (or sign) of spiritual . . . washing; bread and wine of spiritual . . . food. But they are set apart and used in a very solemn way, so that they may bring to us special spiritual . . . grace.

These two special sacraments are called the Two Great Sacraments, or the Sacraments of the Gospel, because they are found in the Gospels, and were probably ordained by Christ himself. Certainly our Lord himself

was baptised, by . . . S. John; certainly he held a solemn Last Supper with his Disciples, in the same night that he was . . . betrayed. [*It is difficult to say more than this, if we are strictly truthful* (*see beginning of L.* 145, *Pt. I. Some scholars think that Jesus did not command the Last Supper to be continued as a rite. And the order to baptise in Mt.* 28^{19} *is almost certainly an interpolation. Mk.* 16^{16} *is part of the second century ending.*]

II.—Definition

I gave you the first part of the definition of a sacrament from the Church Catechism . . . *The Assistant says*—

An outward and visible sign of an inward and spiritual grace.

Now listen to the second part, which defines a Sacrament of the Gospel. *The Assistant says*:—

Given unto us, ordained by Christ himself.

So a Sacrament of the Gospel is a particular kind of outward sign, because it is "given" to us by the Church of Christ, and because it follows the example of Christ himself. How many are there? . . . Two.

III.—Baptism

The first is . . . Baptism. The Greek word *baptismos* means "washing," [*or lustration*] and in the New Testament when it is written *baptisma* it means "baptism." Washing was a natural symbol for cleansing the soul from sin; and even the pagan religions used it. The Jews also used it when anyone had broken some rule or done something which they thought made him ceremonially unclean. They also baptised outsiders—Gentiles—who wanted to join the Jewish Church, it was a way of joining (a rite of initiation): a Gentile washed off his heathenism, and joined the Jewish Church. When John Baptist preached repentance, he baptised his converts, to show them that they must wash off their sins, and be born again; they had been born Jews, but that was not enough for him. They must be born again into the new Kingdom. Jesus went to

hear John preach, and he, with great humility went up to him, and was baptised by him, in the river . . . Jordan. When he had been baptised, he felt the Spirit of God come into his heart: indeed, he heard it, and saw it come to him, like a bird swooping down from the sky. The Apostles, afterwards, when our Lord had left them to go back to heaven, used to baptise people who wanted to join the Christian Church. After Pentecost, S. Peter baptised about 3000 people [*Ac.* 2^{41}]. S. Paul did not generally himself baptise [1 *Cor.* 1^{14-17}], because his main business was to preach: but he did sometimes, and we also read of his laying his hands on some people who had been baptised with John's baptism [*Ac.* 19^{6}] This laying on of hands after Baptism, we call . . . Confirmation. Baptism in fact was the universal method of admitting people to the Christian Church, in early days, and it was followed by a laying on of hands.

IV.—The Lord's Supper

Our Lord and his Disciples must have generally had their meals together; and especially at supper, after a hard day's work, they must have often had a happy, sacred meal, when in the Jewish way the Master blessed the food, and then they eat and talked as friends together. The most solemn occasion of all was on the day before Good Friday. We call that day . . . Maundy Thursday, because Jesus washed the Disciples' feet, and said he gave them a new commandment, a new mandate [mandatum novum do vobis *in the Vulgate, Jn.* 13^{34}, *hence "Maundy"*]; that they should love one another. So Maundy Thursday means Mandate Thursday. Then they eat supper together. This was the . . . Last Supper. During this meal Jesus took bread, and blessed it, and broke it; he also took the cup and gave thanks. We do not know what words he used when he did this; but we know that the Apostles afterwards used to have a solemn meal which S. Paul called the Lord's Supper;

and we know that the Early Church used to say a prayer called the Great Thanksgiving, in imitation of what Jesus had done when he blessed the bread and gave thanks over the . . . cup. Then Jesus gave the pieces of bread to them, and the cup. We do not know the exact words he used, because the words in Matthew, Mark, Luke, and Paul [1 *Cor.* 11[24–5]] vary a great deal, and S. John does not mention the act at all. In Mark, the words are: "Take ye: this is my body," and "This is my blood of the covenant which is shed for many." These were his words of Administration.

V.—Lesser Sacraments

The Church always carried on the Lord's Supper. In some places, also, even to-day, the feet of twelve poor men are ceremonially washed on Maundy Thursday (In Westminster Abbey, Maundy money is given for the King to poor people instead). Some people [S. Bernard] used to think that to wash people's feet as a ceremony was a sacrament. Well, of course, we have said there are millions of little sacraments, but only two Great Sacraments of the Gospel [*This is well put in the Thirty-Nine Articles, No. XV*]. At first people called many different things sacraments in a vague way—the Passion [Tertullian], the cross [Augustine], martyrdom [Jerome], prayer, the Bible [Hilary]; but gradually people came to think of some special rites, such as confirmation and marriage as being sacraments. Then, as time went on, they thought there must be exactly seven. You remember we have said before [*L.* 74, 116] how keen they were on what they thought was the sacred number, seven. So in the twelfth century a famous teacher [*Peter Lombard, "The Master of the Sentences"*] taught that there were exactly seven sacraments; and everybody followed him, even (more vaguely) the Eastern Church *The Russian theologian, Khomiakov, says, "There are also many other sacraments"*], till the Reformation.

These seven are Baptism, the Lord's Supper, and also Confirmation, Penance, the Anointing of the Sick, Orders (of the ministry), and Marriage. We might call these five the Medieval Lesser Sacraments. Some of them are important (like Marriage), some are rather vague (like Penance): some are misused (like the Anointing of the Dying, which once was a rite for healing the sick), but we cannot say that all of them come under our definition, or were ordained by Christ himself. So we will confine ourselves, as the Anglican Church does, to the Two Great Sacraments.

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OUTWARD AND INWARD

I.—A Means whereby

I HAVE given you two sentences of the fine definition of a Sacrament in the Church Catechism [which is based upon S. Augustine]. What were they? *An Assistant says*: "An outward and visible sign of an inward and spiritual grace." And the second? *Another says*: "Given unto us, ordained by Christ himself." Here is the third sentence:

"As a means whereby we receive the same, and a pledge to assure us thereof."

What does "the same" refer to? "An outward and visible sign of" . . . Yes, "an inward and spiritual grace." A sacrament is a means whereby we receive the inward and spiritual grace, which is symbolised by the outward sign. And grace means . . . *Assistant answers*: "Help from God." And what is a symbol? . . . a sign: to symbolise is to show forth something. If I put my finger to my lip (*gesture*), that symbolises . . . silence. Is it *only* an outward form? No it *does* something, and I hope it would have an effect on you. No symbol is a *mere* form: a symbol always has some outward effect, if people see it and understand it. For instance, a lighthouse. That is a symbol of danger and of guidance to sailors—a rock, half-hidden by the sea, or a shoal, or a cape. It *does* something, unless the skipper is blind or stupid: he goes safely on; and without these symbols there would be many terrible shipwrecks.

A sacrament then, is a . . . symbol; and because it is a symbol, it *does* something, if we understand it. It is a means whereby we receive spiritual . . . grace. And because it is a very sacred symbol, it brings more than an ordinary symbol would do, if we . . . understand.

Yes; and we have a special word for spiritual understanding, we call it . . . *Assistant says:* "Faith." So, in the Holy Communion a man without faith may "visibly press with his teeth" the sacrament [*Article XXIX.*], but he does not receive anything. If then we have faith, a sacrament is not merely an outward sign; it produces an inward effect.

II.—A Pledge

But there was something else in that definition. What? *Assistant says:* "And a pledge to assure us thereof." What is a pledge? Once I cycled to Devizes [*This happened to the writer.*] When I got there I was too tired to ride back, and I had not enough money for a railway ticket: so I went to the booking office and asked the clerk if he would let me have a ticket. "I will send you the money," I said, "when I get back to Marlborough; and I will leave my watch with you, as a . . . pledge." He gave me the ticket, and when I sent the money, he posted me my watch. So a pledge is something to make us sure of getting a thing. When we pay a bill to a tradesman, he writes his name on the bottom of it, and the bill becomes a . . . receipt—a very important sacramental change! it used to mean that you owed £5; now it is worth £5 to you; because if the tradesman now said to you, "You owe me £5," you would wave his bill (with a stamped receipt across it) in his face. It has become a pledge that you have paid.

III.—The Outward

The outward signs in the two Sacraments of the Gospel are common things, easily obtained, and quite simple to understand. In Baptism the outward sign is . . . Water, which at once suggests . . . washing. It also suggests getting to a place, as when you take a ferry across the river to (*local allusion*), or cross the Atlantic to reach . . . To the Jews and Early Christians it specially suggested the old story of how the people

of Israel crossed the Red Sea, to get to the Promised Land. Because the Promised Land was called a land of milk and honey, they used [in the third century] to bring the newly baptised converts from the baptistry into the Church, and give them Communion, and after the bishop had given them the consecrated bread, they were given milk and honey, and then the consecrated wine. Baptism used to be by *immersion;* that is, people went right into the water; and this gave very dramatically the idea of passing through cleansing water into a new life. But in colder countries it was safer (and also easier) just to pour the water on the child's head, which is much less dramatic.

In the holy Communion or Lord's Supper the outward sign is . . . bread and wine, which at once suggests . . . food, yes, spiritual food, food for our . . . souls.

IV.—The Inward

When we are baptised, we pass into a new life; and after we have been baptised (and confirmed) we can go on receiving food for our souls all our lives, if we receive with faith, and the bread and wine are the means whereby . . . and the pledge to assure us that we do receive it. And the bread suggests to us the body of Christ, the wine suggests his blood. And in a spiritual way, this is what we do receive: not a material thing, but the spiritual body and blood of Christ. And you remember we said that spiritual things are more real than material things. That is the inward thing. We might call it the grace of Christ.

V.—Not by magic

Therefore the sacraments are called "means of grace." And how are these outward things—this matter—made the means of grace? Does the priest make passes over the water, so that it becomes a magical thing and washes away people's sins? . . . No [*L.* 6]: that would be . . . magic. Or does the priest say a special charm over the bread and wine, so that they become the

flesh and blood of Christ? . . . No: that too would be magic. But ideas of that sort used to be very common; indeed in the Middle Ages they were the general belief. And they are still common enough [*even with people who would think they are orthodox, and confuse orthodoxy with magic*]; you will probably hear many people talk in that way. And the reason is this:—our ancestors once all used to believe in magic: all savage people do, and no civilised people have quite got rid of it [*L.* 122]: the belief in magic is everywhere under our feet, and it keeps cropping up. For instance, many people believe, or half believe, in superstitions. Give me an example . . . (walking under a ladder; bowing to the new moon; etc.). [*Frazer says that magic is still the one religion that is universal*—semper, ubique, ab omnibus]. Well, to think that you can change a substance by saying a spell or a charm over it is one form of magic.

VI.—Answer to Prayer

How then does bread and wine become a means of grace? Tell me Mr. —. *Assistant says*: "In answer to prayer." Yes, in answer to prayer. Whose prayer? . . . Not the minister's only. It is in answer to the prayer of the Church. What is called "blessing" or "consecration" is really praying to God that he may bless things to our use. The word minister means servant: the minister, the priest, prays to God for the Church, and all the people say "Amen," "so be it." We all pray to God that he may give us what we ask for, that he may make these things the means of grace. It was a mistake of the Middle Ages to think that the minister did it by his own power, just by saying certain particular words. The Early Church used many different forms of words; and it believed [*as S. Augustine taught*] that the sacraments are sacraments of the Church, and therefore of Christ; and that it is God in Christ who baptises a child, and God who gives us the holy Communion.

VII.—The Prayer and the Answer

So then, in a Church sacrament, certain matter is set apart (water, or bread and wine), by an appointed minister, and prayers [*the Medieval schoolmen called them the Form—Matter and Form—following the then prevalent Aristotelian philosophy*] are said that they may bring grace to us. Although we must not use words magically, as spells, it is of course true that words have some power, and especially words of prayer. Words have power, because they have a purpose and express a meaning (as if I were to say, "Stand up"). We use words to God: we mean to say something like this: "Here we are, O God, assembled together to receive thee into our hearts. We pray thee, give thyself to us.". We know that God wants to do that. Thus the whole Communion service is the expression of an idea in words and acts—the idea of God communicating himself to us; and it is a true idea. Therefore every Communion service is the accomplishment of a purpose—God's purpose to give himself to our souls and bodies.

I wish this could all be simpler. Indeed it is really simple; you can think of it as simply as you like [*L.* 145]. But people have written and talked about it in many very difficult and elaborate ways (which I am sure is not what our Lord meant), and have quarrelled bitterly, and thousands have been tortured and burnt for not believing some of the strange and complicated ideas. At the same time, these curious ideas have been believed by many good and holy men, who have found much comfort in them. So let us be simple ourselves, because Christ was always simple in his teaching; but let us not blame other people.

Summaries of Lessons 3–8 *might be introduced here as suggested in the Note after L.* 137.

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BAPTISM AND THE NEW BIRTH

I.—Nicodemus

THERE is an account in the Fourth Gospel [*Jn.* 3[1]] of a man called Nicodemus, who visited Jesus: he went at night, because he was a Pharisee and was afraid of what the other Jews might say. He wanted to find out what the Kingdom of God was, which Jesus was preaching; and he evidently thought it was some great Jewish Kingdom which should turn the Romans out, and be strong and free. Jesus gave him an unexpected answer; he said, "Except a man be born anew, he cannot see the Kingdom of God." What does this mean? Nicodemus did not understand at first. It means that a man cannot recognise the Kingdom of Heaven unless there is a change in his mind and heart: there must be a rebirth of his spiritual faculties. If someone who could not tell one tune from another were to ask you, "What is music?" you might well say to him "There must be a new birth of your spiritual faculties, if you are to understand what music is."

A spiritual birth is needed to give us spiritual faculties just as our bodily birth gave us bodily faculties, with very little spiritual faculty at first. As we get older our spiritual faculties grow: a few people grow steadily and seem to get this second birth of their spiritual faculties gradually when they are quite young; but more people seem to be born again when they are older. Some are never born again, and live all their lives as if they were a selfish kind of animal. Some are converted quite suddenly from bad to good [*L.* 25]. With all people, if they are to see the Kingdom, there must be some change from the animal life of a baby, which is rather like the life of a kitten. We call this a new birth. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" [*Jn.* 3[6]].

II.—Conversion and Baptism

When the Apostles preached Christianity to Jews and to Pagans, many were converted, and wanted to lead a new life. The Apostles said, as S. John Baptist had said, "You must repent of your sins; and to show that you repent, and want God to wash your souls clean, so that you may be born again and lead a new life, you must be baptised." That is probably why water is mentioned in this conversation with Nicodemus; by the time the Fourth Gospel was written, men took it for granted that baptism went with conversion: "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God" [*Jn.* 3^5]. When Paul and Silas were in prison, they were released by an earthquake, and the Jailor was in a great fright and wanted to kill himself because he thought his prisoners had escaped. But Paul cried out that they were all there; and the Jailor was so moved that he asked: "What must I do to be saved?" Paul said, "Believe in Jesus Christ, and you will be saved." So they told him about Jesus; and he was very kind to them, and washed their stripes, for he was converted. And then Paul baptised him [*The whole story from Ac.* 16^{19-34} *might be read as a lesson*]. There are several other instances [*Peter, three thousand, Ac.* 2^{41}; *Cornelius,* 10^{47}; *Philip, men and women,* 8^{12}; *Philip, the Ethiopian,* 8^{38}; *Ananias, Paul,* 9^{18}; *Paul, Lydia,* 16^{15}; *Paul, Stephanas,* 1 *Cor.* 1^{16}]. When people are converted, an invisible change happens; but the Apostles thought this invisible change ought to have a visible sign: therefore they baptised them.

III.—A Pledge and a Means

This act of baptism was not only a seal of their conversion—like the seal on a legal document, which makes it firm or "valid"; or like the pledge which a man and a girl sometimes give by taking hands when they are solemnly engaged to be married. It *was* a

seal or pledge, as we said, like a stamped . . . receipt: but it was more. It made the converts members of Christ's Church, and therefore partakers of the spiritual life which is in that Church, and of the Holy Spirit who is the life of that Church. It was therefore more than a pledge to assure them of the spiritual grace; it was also a means whereby . . . they received the same.

You can still see heathen converts baptised in countries like Africa, China, or India; and a very stirring and beautiful sight it is. A man comes forward, and he has often gone through difficulties and dangers, sometimes through persecution; there is a solemn service, and he is baptised. And you can see how a new spiritual grace comes at his baptism, though, indeed, he had much before.

IV.—Infant Baptism

We lose all that in this country, because people are generally baptised when they are . . . babies. So much have some people felt this loss, that they always postpone baptism till people are grown up and converted: They are called Baptists. Yet there is gain as well as loss in baptising people as infants; and the great majority of Christians think the gain is much greater than the loss. What is the gain? Every little child starts life as a member of the Church—He has been baptised into it. He is not an outsider. He *belongs*. And although at first he is too young to understand, yet it is a great blessing to belong to the Church: there is an inward and spiritual grace in belonging. His baptism was not indeed an act of magic, changing him all of a sudden. But it did change his *status* [his position, his condition); it made him a member of the Christian Church, and therefore a Christian—though of course he can refuse to go on as a Christian, if he is so foolish, when he grows up. I should be very sorry indeed if the time ever came when the great majority of English people were not members of the Christian Church by having been christened.

So far as we can tell, the Apostles seem to have taken this view. It was a splendid example of adult baptism when S. Paul christened the Jailor, but he did christen his family also, "he and all his" [*Ac.* 16[33]] and they must have been less striking converts. Paul also baptised Lydia and "her household" [16[15]], and "the household of Stephanas [1 *Cor.* 1[16]]. All this looks as if the little children were swept in with the rest. And we can't forget that Jesus said "Suffer the little children to come unto me": although of course this does not mean "Bring little babies," who after all cannot *come*. Yet it does seem as if we ought to bring them as close to him as we can, by christening them in his name, and joining them to his Church. They then begin a new life, the spiritual life of a Christian: they only begin it; but we can rightly call this a new birth; because a birth is a beginning.

V.—Being born again

But we must not put the sign *before* the inward grace. The spiritual grace is what we must care about. [*L.* 76]. For instance, the Quakers do not practise baptism, but they happen to be particularly good Christians, and have done more to show what the Christian religion is than any other people. To say that they do not belong to the Christian Church would be silly; to say that you, Jones Minor, have more spiritual grace than Elizabeth Fry would be to make baptism mere make-believe. As a matter of fact, the Church in quite early days had to meet this problem. The Holy Innocents, for instance, were unbaptised, and the Penitent Thief (and perhaps some of the Disciples or Apostles, for all we know). So the Church said that a martyr was baptised in his blood. But how about a man who was preparing for baptism, a catechumen, who was quite ready to be martyred? The Church said that he also was spiritually the same as if he *had* been baptised [*the obsignatory theory*]. And of course that is true. A person may have the grace without

going through the form; and on the other hand a person may go through the form without having the grace.

Every good Christian shows by his life that there is some inward power at work: he is moved by some invisible motive. He is living a different life, has been born again.

If everyone were like that, life would be a heaven on earth; and the Kingdom of Heaven would have come. The Christian way has been tried, and it has always succeeded, until unchristian things crept in. In 1662, William Penn, the Quaker, started what was called the "Holy Experiment" in Pennsylvania; and it succeeded until other people came in and spoilt it. The Red Indians were always fighting the English colonists, and used often to murder them. Penn said that all his colonists were to be kind to one another, and kind also to the Red Indians. No one had any guns or other weapons. The other colonists said that they were mad, and that they would all be murdered. But during all the years that the Holy Experiment went on—the experiment of having an entirely Christian state—not a single white man was touched by the Indians. There is a true story how one day the Quakers were seated in a circle on the grass, all engaged in silent prayer. Suddenly from the forest there crept a tribe of Red Indians, with bows and arrows, brandishing their tomahawks. They came nearer and nearer, till they surrounded the white men, with a war-whoop. The Quakers did not look up, but just took no notice, and went on with their prayers. The Indians watched them; and then, one by one, they sat down, and were silent too. The Quakers always shake hands with one another after a meeting; and this time, when their prayers was over, they got up,—but first of all they turned round, and shook hands with the Indians. And the Indians said, "We have all worshipped the one Father, and are brothers." They loved the white men in Pennsylvania, though they scalped them in all the other States.

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BAPTISM AND CONFIRMATION

I.—Advantages

LAST time we said that we lose something by our custom of baptising people when they are still infants; though the gain is greater than the loss, because it is good for children to grow up members of the Church. So we make them "children of grace," which means the sons and daughters of grace. [*"Children of grace," or "wrath," is a Hebraism which simply means people belonging to or having grace or wrath, just as "children of Israel" means Jews. "Children of wrath" may mean angry people, or it may mean that God is angry with certain people, in which case it cannot be true of children, though theologians (God help them!) used to think it was.*] What do we lose by not waiting till the babies are grown up? Well (1) Adults understand what is being done. We lose that. (2) Adults come foward and make their profession as Christians. This makes the service seem more real: the convert has grace; the baptism seals him, is a pledge, and also helps him to go on and increases his grace. Baptism was generally like that in New Testament times, and for as long as the world was heathen and Christians were people who had come out of heathendom into the Church.

Now there is a way in which we can get this advantage of adult baptism, as well as the advantage of infant baptism. People who have been christened as babes can come forward when they are older. They cannot be christened again of course—they have already joined the Church, and cannot join it a second time—but they *can* come to the Bishop to be . . . confirmed. This is what happens in the Church of England. It does not happen in all Churches; for instance, in Russia, and the other Eastern Churches, infants are confirmed immediately after they are baptised. Nor

does it happen in the Presbyterian and other non-episcopal Churches.

II.—Postponed

What then is Confirmation? It is the last act of Baptism, the finishing of Baptism. So it is really as if, when a child was christened, the parson said, "We shall not finish the service now: we will wait until this child has reached years of discretion"; and he does say something very like that. The finishing act, Confirmation, is *postponed*. In the Early Church this was not so; Baptism was generally given by the bishop at a great service on Easter Even, and when the neophytes (as they were called) came out of the deep font, which was like a tank, they were then and there confirmed by the bishop, who laid his hands on them and anointed them with oil. Then they went into the church, and received their first Communion, with (do you remember?) milk and honey. It was a tremendous service (in the third century for instance), and lasted from the Saturday evening till Easter Day.

The Russian Church, and the other Eastern Churches, are very conservative, and have never altered this. That is why Confirmation with them is still part of the Baptism Service. Every Easter the Bishop blesses great vessels of sweet-smelling oil; every priest gets some of this oil, and whenever he baptises a babe he confirms it also by anointing it with some of the bishop's oil. If you ever go to Russia one of the things you will notice is the strange and beautiful Communion Service, and at this service mothers bringing little babies in their arms to receive the Communion. Why? Because the babies have already been confirmed.

But in our part of the world the bishop himself confirms. Ages ago, long before there were railways, it was impossible for him to go round confirming every babe in his diocese. So the babe had to wait till there was a chance; and thus the custom grew up of waiting till "years of discretion."

III.—The New Testament

Of course the practice of blessing a person by putting your hands upon his head is very ancient, and natural, and beautiful (*e.g. Jacob and Esau, Gen.* 27; *the two sons of Joseph, Gen.* 48^{14}]. Our dear Lord blessed little children in this way [*Mk.* 10^{16}]. The Apostles also separated men for the ministry in the same way; they prayed and laid their hands upon the seven first deacons, Stephen, Philip, and the rest [*Ac.* 6^{6}]; and Barnabas and Saul were also thus set apart for special missionary work [*Ac.* 13^{3}].

There are two instances of newly baptised people being confirmed by Apostles in the Acts [*Heb.* 6^{1-2} *is more doubtful*]. In Acts 6, Philip the deacon had baptised people in Samaria; the Apostles thus sent Peter and John to pray for these neophytes, that they might receive the Holy Spirit; after praying they laid their hands upon them, and they received the Holy Spirit, or rather, "they received holy spirit." The other instance is in Acts 19, when Paul went to Ephesus and found some disciples who had been baptised "unto John's baptism," and had not "heard of holy spirit." S. Paul then baptised them into the name of Jesus, and laid his hands on them, and then "holy spirit came on them," and they prophesied. When S. Paul had been himself converted, Ananias had laid his hands on him, but on this occasion it was before he was baptised [*Ac.* 9^{17}]. It does seem then that the Apostles attached great importance to the laying on of hands, and that they confirmed in this way people who had been baptised by their subordinates. That is why, afterwards, deacons or priests were allowed to baptise, while the bishops confirmed.

IV.—Godparents

So, in the Anglican Churches, infants are baptised, and then, when they are old enough, they are brought to the Bishop for . . . Confirmation. But there is something else. When an adult is baptised he says

that he believes in the Christian faith, and he promises that he will serve God. A babe cannot do that, so we have . . . godparents, or sponsors.

You have all seen the godparents answer the questions at a baptism. There are generally two godfathers and one godmother for a boy, and two godmothers and one godfather for a girl. Thus, with its parents, each child has five people to look after it. Their business is to see that the child is brought up as a Christian, and properly taught. Education is so very important. Then, when he or she is sufficiently sensible, the boy or girl is confirmed by the bishop.

V.—Prayer and Perseverance

I once knew a boy who was very disappointed after his Confirmation. "I felt nothing at all," he said, "when the bishop put his hands on my head." He had expected to feel a sort of electric shock, and then suddenly to find himself good. Well, you see, he had that very common idea about the sacraments, which we called . . . magic. As if it were a charm. But the bishop is not a magician, and God does not work by magic. So do think of it in a natural way, because the natural way is God's way. All sacramental grace is, we said, an answer to . . . prayer. In the English Confirmation Service the bishop prays: "Defend, O Lord, this thy Child with thy heavenly grace, that he may continue thine for ever, and *daily increase* in thy holy Spirit more and more." He does not pray for an electric shock but for a continual daily increase.

To bless anyone who wants to be blessed does do them good. If you were going out to a war, and your mother blessed you—put her hands on your head and kissed your forehead—that would bring you grace, would it not? and you would never forget it. Touching people and kissing them are very real sacraments, and bring grace. When a man kisses his wife there is grace before and grace after, the very precious grace of love; grace before, which made him kiss her, and grace given

after because to kiss increases their love. So with other sacraments: there is grace before and grace after.

Confirmation is blessing with prayer—indeed, with the prayer of the whole Church, it is a sacrament of the whole Church. That ought to bring grace if the candidate prays too.

So the candidate has to pray as well as his friends. And afterwards he has to persevere, that he may "continue" and "daily increase." There was in the last century a boy called Alma Tadema, who wanted to be an artist; but his father would not have him taught how to draw, because he wanted him to carry on the business, which was shipbuilding, when he grew up. The boy had to work in the shipyard, and he lived in one small room overlooking the yard. In that room there was just his little bed, and nothing else except a brass candlestick and a marble washstand. When the little Tadema was not in the yard he used to paint the candlestick and the marble washstand, month after month, over and over again. He grew up to be a rich and successful painter, and his pictures were famous for their remarkable painting of brass and marble. People used to say: "How *did* Alma Tadema learn to paint marble like that, I wonder."

To confirm means to make firm [*L.* 72]. Like a building, with all its stones kept firm by mortar. Better still, like a live tree, firmly rooted, and healthily growing. There is no life without growth: our bodies grow, even after we are "grown up," and to stop growing is to die. So in Confirmation we ask that our hearts may be strong, and our minds daily growing wiser and wiser.

A Summary from Lessons 76–77 might be introduced here, as suggested in the note after L. 137.

144

THE LORD'S SUPPER: HISTORY

I.—S. Paul at Troas

FROM the very beginning, the disciples of Christ used to meet together for a service in memory of him. They called this service the Breaking of Bread. But at first it was more like a religious meal than a service: when we read in Acts 2 [*Moffatt's trans.* 42, 46] that immediately after Pentecost, "they devoted themselves to . . . fellowship, breaking bread and praying together . . . in their own homes; they ate with a glad and simple heart, praising God, and looked on with favour by all the people"—when we read this, we do not know whether it means the Lord's Supper or not. It may only mean that they had their meals together.

But later [*Ac.* 20], S. Luke tells us that he went with S. Paul to Troas, and that "on the first day of the week we met for the breaking of bread." This was some time in the late evening; and it seems to have been the usual Sunday service, because S. Paul preached a sermon, and he went on by the light of the lamps till midnight, in the upper room; and a young man called Eutychus went to sleep during the sermon, and fell out of the window. S. Paul went down, and said, "Do not lament: the life is still in him." Then he came back, and broke bread and eat; and then talked with them till day-break. [The Agapè may have begun about 9 p.m., S. Paul's sermon about 10 or 10.30; but as it went on far longer than usual, the breaking of bread was not till after midnight.]

II.—Corinth

In his first letter to the Christians of Corinth [1 *Cor.* 10 and 11, *Moffatt's trans.*] S. Paul says a good deal

about this service, which he there calls "the Lord's Supper." It was a real supper, a meal; and he speaks about it because some of these Corinthian converts were greedy and got into little cliques together, and eat and drank too much, while poorer people did not get enough. It was easy to do this in those days, because people used to have their meals reclining on a semi-circular cushion [*called the* sigma] with a little round table in the middle, and there was only room for five or six people at each of these long, curved cushions. They used to lean on the left arm, and to eat with the right hand. So in these groups it was easy to get into parties.

S. Paul tells the Corinthians that they must not push, but must wait one for the other; and, if they are hungry, they must eat at home before they come to the Lord's Supper. For this Supper, he says, is a solemn act in memory of Jesus, who had once taken bread and said, "This means my body broken for you"; and had said, when he took the cup after supper, "This cup means the new covenant ratified by my blood." [$11^{24, 25}$ *Moffatt's trans.*] Jesus had done this after supper; therefore his disciples do it after supper; and when they do it, they "proclaim the Lord's death." [11^{26}]; they become themselves "one bread, one body," in a great fellowship [10^{17}]; and the cup of blessing is "a participating in the blood of Christ," the bread broken is "a participating in the body of Christ" [10^{16}]; therefore they must not eat and drink "carelessly," but with "a proper sense of the body" [$11^{27, 29}$].

III.—The Agapè

You see what these first Christians did. They had supper together, and at the end of the supper they solemnly broke bread and blessed the cup. S. Paul called the whole act the Lord's Supper. Later on, the two parts were given separate names; the friendly meal was called the Agapè, which means the love-feast;

when this was over, the congregation set apart some of the bread and wine, and eat and drank it. to show forth the Lord's death and participate in the body and blood of Christ; this second part was called the Communion, which means the Participating.

For about a hundred years after S. Paul had written his letter to the Corinthians, the Lord's Supper continued to be a love-feast followed by the Communion. Then gradually this was changed. The Communion became a separate service; and in another hundred years the love-feast was in many places only eaten when there was a funeral. After another century or two, the love-feast had disappeared. I wonder if anyone can guess why this happened? There was only room for about half-a-dozen people on the curved couch for a meal; even if they had many such couches or cushions, each with a little round table in the middle, there could not have been places for very many people in the upper room of an Eastern house, or the dining-room (or even the larger *atrium*) of a Roman house. What was the reason then for dropping the Agapè? . . . There was not room. In a city like Alexandria or Rome there were soon thousands of Christians. Think of it: there are over 550 miles of Catacombs in Rome; burial in these Catacombs ceased in A.D. 440 [*Sack of Rome by Alaric*]; in these Catacombs there are about four million graves, perhaps five million, all of Christians who died within the first four centuries. There were so many Christians. Already by the time of Constantine (313), it was clear to this astute Emperor that the Church was so numerous that he had better make the Empire Christian altogether. Before this, in the last persecution under Diocletian, that Emperor ordered the destruction of all the Churches in Rome (303), and there were then about forty churches in the city [in 315, forty are recorded]. Already in the second century (about a hundred years after S. Paul was martyred) the Christians began to build churches of their own.

IV.—The Third Century

When churches were built, the Communion Service naturally changed; and by the third century there were some very large and rich churches. It was impossible now for the Communion to look like a family meal. What did they do? They still had a table; but now the people stood in great crowds at one side of the table,—in fact they more or less filled the nave of the church. The bishop sat on the other side of the table, and round him sat the presbyters (or priests as they are called for short); this was in the round end of the church, called the apse—rather like our chancels, only the Lord's table, or altar, was not at the end, but in the middle of it; the bishop sat in the middle seat, against the wall of the apse, and the presbyters (in a big church) sat round the apse in lower seats. The other ministers, the deacons, stood round about the altar-table to help. You remember that I said once [*L.* 140] the bread and wine were set apart and blessed during a long prayer called the Great Thanksgiving [*Anaphora, Canon, Consecration Prayer*]. The bishop got up from his seat for this, and came forward to the table. Thus there was still the idea of the Christian family all gathered round the table for a meal. After the Thanksgiving or Consecration, the deacons, and other officials took the loaves (which were like our small rolls) in bags, and the wine in large two-handled cups. The bishop and clergy received the Communion, and then the people passed along before the table in order, and received the Communion. This was still done in the same way in the eighth century [*Ordo Romanus Primus, c.* 770]; but by this time the service had become extremely stately and magnificent.

V.—The Middle Ages and the Reformation

Gradually, however, the idea grew up that people must receive the Communion fasting and after making a confession before a priest. For these and other

reasons, the people gave up making their Communion every Sunday. They were obliged to be present, but they just joined in the service without partaking of the Communion, except once a year, at Easter, when they were obliged to communicate. The service was very beautiful; but in our part of the world only those who knew Latin could follow the words. The Communion service was generally called the Mass in the Middle Ages. So at the Reformation men said they would turn the Mass into a Communion again, which was quite right, because the whole idea of the service is that it should be a general communion, a sacred meal for everybody. But somehow we have never got back to the beautiful custom of early days, when everyone joined together for a friendly meal and all partook of the holy Communion together. Perhaps there really are too many of us. So we must do our best, and come regularly to receive the Communion, and make it all as friendly and happy and beautiful as we can.

144A

NOTE ON OBSTACLES TO COMMUNION

Communicants now form but a small fraction of the population, and this is in great measure due to the various barriers which have been set up. The terrifying warnings, the fencing the table, and solemn fasts on the Protestant side have now largely disappeared, though their effects remain [*L.* 149, II.]. The old obstacles from the other side have, however, been revived, and as there is much misunderstanding, it is well to note the following facts: The supposed evidence for a *Fast before Communion*, drawn from Pliny, Tertullian, and other writers of the second and third centuries, is no longer accepted by scholars who verify their references. The earliest instance is in a canon of the Council of Hippo, 393, to which Augustine alludes in his letter to Januarius, 400. The temperate modern breakfast was unknown, men eat and drank heavily at the *prandium*, and Augustine, like others, was troubled by the constant scandal of people coming to church in a fuddled or drunken condition. To fast meant to abstain from the *prandium*, not from food altogether, at this time and for centuries after.

Private confession was at first an indulgence which took the place of the severe public discipline enforced in earlier times after apostasy and certain other sins. By the middle of the fourth century the bishop publicly reconciled penitents, but after *private* penance; by the end of this century priests were allowed to reconcile, and this privately. The irruption of the barbarians led to this method being gradually systematised (*e.g.* by a synod at Liège in 710); codes were formed; great importance came to be attached to absolution, which at length was regarded as one of the sacraments. The

rule that everyone must confess once a year to his or her parish priest, or to a deputy allowed by him, was finally ratified by a decree of the Lateran Council of 1215. This rule was also adopted in the Eastern Churches, where, however, it is no longer universal.

These barriers have ended in defeating the purpose of the Sacrament. They are in direct contravention of the Apostolic practice, and so far from having grown out of the conditions described by S. Paul, their origin is now known to have been some centuries later and their establishment gradual.

145

COMMUNION AND FELLOWSHIP

I.—Theories

FROM the very beginning, then, the disciples of Christ believed that he had told them to celebrate the holy Communion in remembrance of him, and they must have known his mind about such matters, one would suppose; it was natural for them to repeat what he had done, by having a Lord's Supper every Lord's Day, and in doing this they believed they were carrying out his last dying wishes.

They believed that the holy Communion is something which Christ told us to *do*. He did not tell us to believe any particular ideas about it, or to accept any particular words in any particular way. At the most, all we can say is that Christ told us to do something in memory of him.

This is important to remember. And why? Because people have had all sorts of ideas about what the service is, and what the service means, and especially about what happens to the bread and wine when it is consecrated. People have quarrelled horribly, as we said [*L.* 141], and have killed one another by scores, and they do still quarrel; and many people still want to tie you down to some one particular idea, which is not the idea of Christ, because he gave us no theories on the subject at all. It makes one ashamed to think of people laying down the law about these things. It is much the best not to take any notice of all the controversialists on different sides. Just be quite simple. If anyone says to you, "Why doesn't your Church teach one particular thing, and why do you say that it does not matter?" you can just answer: "Our Church holds tolerant principles about these things, and we don't lay down the law, because Christ never even hinted that any idea was the correct one, and he never laid down the law about it at all. If he had thought it mattered, he would

have said so. And if S. Paul had thought it mattered he would have said so; and the other New Testament writers, who hardly mention the subject at all." All these different theories really don't matter, excepting that they do harm.

Jesus told his Disciples to *do* something. Yet people *will* come at the subject from the exactly opposite point of view. They say, "You must *think* something, you must accept some theory"—transubstantiation [Roman], consubstantiation [Lutheran], or this subtle doctrine or that. This emphasis on a particular form of belief is contrary, not only to the New Testament, but also to all the teaching of the undivided Church. It has been, in fact, the chief cause of division. So let us avoid it, and be content to worship God. In the early centuries of the Church no one defined, and everyone worshipped. With the attempt to define came disunion. We cannot define the mystery of this sacrament; we do not need a formula for everyone to accept, but a worship for everyone to join in.

II.—Communion with God

So to-day we will just say that in the Eucharist or Communion Service we worship God in a special way, in the highest way, in the special Christian way, and we have communion with God in our Lord Jesus Christ. In a sacramental way we receive into our souls that spiritual thing which we call the body and blood of Christ, if we have faith. Practically all Christians are agreed about this: there is no controversy about it, and it is only when people try to explain *how*, and to define, that controversies begin. So we will try to keep close to Christ, and avoid controversies. We will be content with what S. Paul said [*L.* 144] that the bread we break is a participating in the body of Christ and the cup we bless is a participating in the blood of Christ. Another word for participating is . . . communion. That is why it is called the holy Communion.

We know but little of what our Lord said at the Last Supper. The Evangelists and Apostles do not seem to have thought that the words he used were of special importance. They did not try to fix any doctrine. They have only given us the words he used in giving the bread and cup to his disciples; and they thought so little of the exact words that each of the accounts is different [*L.* 140. *Only six words, as they stand, out of the thirty are common to the four accounts*]: so even these words we only know approximately. But a sentence in S. Luke [22^{15}] may give us the clue: "With desire have I desired to eat this Passover with you," is the Aramaic way of saying "I wanted very much to eat this Passover with you." So our Lord's meaning seems to have been: "I *wanted* to eat the Passover with you; but as this is not to be, we will make this meal our Passover, and I will be your Paschal Lamb; this bread shall be my body which is broken for you, and this cup shall be my blood, not of the Passover, but of a new covenant, which is shed for you." That is very natural, very beautiful, and very like Jesus, who always spoke as a poet. Perhaps it just is that we have been too dense to understand him.

III.—The Presence of Christ

In the Communion, we seek for Christ, and we ask for the spirit of Christ to be given to us. He is God, and there is no near or far with God; we gather together in Christ's name and he is in the midst of us; we consecrate the bread and wine in his name and he is given to us under those outward signs. How can he give himself to us? Even a man can do that, in some measure. When we read Shakespeare, Shakespeare gives himself to us. When a man speaks to a gathering of people, he tries to give himself to them—to each of them. The spirit of Beethoven is in his music; and the man who has heard the Fifth Symphony has heard Beethoven. Music indeed is a good illustration. Listen. [*The organ plays a tune, e.g. Tallis' Canon,*

E.H. 267, S.P. 30]. Listen again. [*A violin plays the tune*]. Again. [*It is played on a flute.*] That is a tune by a great English composer, Tallis—a part of his very self. You have received it in three different forms—under three different outward signs. But although the forms were different, it was the same tune. Other people can receive this spirit of Tallis all over the world. Each receives it—if he has understanding, but not if he is tone deaf. That tune exists somewhere, all the time; it may be in your head still; I expect it is in Mr. ——'s head, who played it. It can be given you again under one of its outward forms. Listen . . . Now that is a spiritual illustration of how spiritual grace can be given, of how even a man can impart himself to people all over the world. [*The illustration of a magnet is misleading, because it is not spiritual*]. If we have understanding, that is, if we have faith—if we try to draw near to Christ in God, we can receive him in the holy Communion. Therefore it is the highest means of worshipping him.

IV.—Communion with Man

But Communion not only means communion with God, but with man also. What does the word "communion" mean? . . . Participating, yes, and also sharing, and also fellowship; it means union with anyone. [*The etymology is uncertain*; *either* com- munus *bound with*, *or* com- unus *one with*; *the Greek* κοινωνία, *in* 1 *Cor.* 10[17] has its original meaning as "fellowship, intercourse," from κοινωνός, "a companion, partner"]. Partaking of the holy Communion is not a solitary act; it is an act of fellowship, a communion both with God and with . . . man. Originally, as we have seen, in the original form of the Lord's Supper, this was made very clear. The Supper was a great act, and part of this act was a friendly meal, the . . . love-feast or Agapè. And although we have lost the Agapè, that side of it must never be forgotten. We come to the altar as friends together, which is why charity is so necessary; but that we shall speak about another time [*L.* 149].

146

MEMORIAL AND SACRIFICE

I.—A Memorial of Christ's Sacrifice

LET us use another name for the holy Communion to-day, and call it the Eucharist, a very beautiful Greek term which comes from a word "to offer well" or "willingly," and so means "grateful, happy *thanksgiving*," an offering or sacrifice of thanksgiving.

There are four ways in which we offer this eucharistic sacrifice, and we will therefore have four Points, the first being the longest.

First, the Eucharist is a *memorial* sacrifice—an offering in remembrance of the death of Christ. S. Paul, as we saw last time, told the Christians of Corinth: "As often as ye eat this bread and drink the cup, ye proclaim the Lord's death till he come" [1 *Cor.* 11^{26}]. Our Lord celebrated the Last Supper on the night before the Passover [*according to Jn.* 13^{1}, *which is probably right, as against the Synoptists*]. At the Passover, the Jews eat a lamb and unleavened bread, in memory of their deliverance from slavery in Egypt, they acted the scene of the first Passover in a solemn ceremonial. In the same way, the Lord's Supper was a meal in memory of Christ, the Lamb of God, the Paschal Lamb, who had delivered the world from slavery to evil. The ancients used to keep up the old primitive customs of killing animals as a sacrifice to their gods; and the Jews did this, as the Greeks and Romans did. This ancient idea of sacrifice was that it was a meal, in which the worshippers offered food to their god, and then sat down and eat the food with him; so, they imagined, the god and they were all eating together.

The Early Christians abolished these animal sacrifices, which were rather savage and bloody; but they thought

that the idea was a good one—to offer some great thing to God and then to eat together; and thus to have a sacrificial meal in the old way, but a meal purified and "unbloody."

So they made the holy Communion a pure sacrificial meal, in memory, not of the Passover, but of the death of Christ. The death of Christ was the greatest sacrifice in the world; Jesus had offered himself, in all his perfect goodness, and had died for the whole world. "Let us show this forth," they said, "let us proclaim it before God and the whole Church and all the world. Let us thank God every Sunday in our Eucharist, and remember what Christ has done for us. God is utterly holy, and wants man to be holy, and Jesus was holy. God is utterly forgiving, and for the sake of Jesus God will forgive us our sins. So we will act the sacrifice of Jesus on the cross over again, and we will say to God—We are not worthy, but thy Son is worthy."

They acted it, and we still act it, in the Eucharist. You know what a very noble play is—a Greek tragedy, or a play by Shakespeare, or some other lofty drama. The Eucharist is such a drama; it is a drama in five acts, as we shall see [*L.* 148], in which we show forth the Lord's death, telling the story over again, and making this pure, symbolic sacrifice complete by joining in the sacrificial meal.

II.—Sacrifice of Offerings

There is always an offering at the Eucharist. Always the bread and wine are put on the Lord's table, at the part of the service that is called the Offertory, and generally a collection is made, and the alms are put on the altar also. And then, in the English Church, and in America, the priest says the Offertory Prayer: "We humbly beseech thee most mercifully to accept our alms and oblations, and to receive these our prayers." The bread and wine are meant to be symbols of all the fruits of the earth, and the alms are a symbol of all our money. So we present these symbols to God; we put

them on his Altar, as an act of happy thanksgiving for all his power and goodness in the world, and for all he has done for us. And as there has been a collection, we have really given something ourselves to God. It is a mistake to call a collection in church an "offertory," [as churchwardens or deacons sometimes do]. The money we give in the collection is our alms, and when it is offered at the Eucharist it forms part of the Offertory, and the bread and wine are the other part. In the Early Church, for many centuries, the people themselves used to bring the rolls of bread (which the deacons received on very large dishes, called patens) and also flagons of wine. So at the Eucharist we sacrifice some of our belongings to God, we give some of our money for his use; some of it is spent in buying the bread and wine, and most of it in keeping up the services, spreading the Gospel, and helping the poor.

III.—Of Praise and Thanksgiving

The Eucharist, as its name shows, is also a sacrifice of our . . . thanksgiving. It is a great offering of joy and praise, the chief act of worship. We said once [*L.* 135, *Note*] that worship is really an action—acting our praise, as when people stand up and wave their handkerchiefs and clap their hands. Worship is showing our . . . admiration; and it is very difficult to show your admiration without *doing* something. If anyone wins a race you don't remain stock still, and say, "I congratulate you on winning the race"; you jump about and slap the winner on the back, and shake his hand, or even carry him round the ground, and then there is a ceremony, and someone gives him a prize, and he bows. So we give our worship, we offer our thanksgiving and praise, by action as well as words. At the Eucharist the ministers are not sitting about in their stalls; they are moving about and doing something. They are making, from step to step, a great drama of praise, they are making an act of thanksgiving. In the Prayer Book there is a magnificent prayer which gives all the ideas of

this Lesson of ours. The priest begins: "O Lord and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving."

IV.—Of Ourselves

There is a fourth way in which we offer sacrifice. That same magnificent prayer says: "And here we offer and present unto thee, O Lord, ourselves, our souls and bodies to be a reasonable, holy, and lively sacrifice unto thee." We offer ourselves. That is a great thing to do. It is what Christ did. Indeed, many, many brave men and women have done it, and still do it every day. There are so many famous examples, like Leonidas and his three hundred who stopped the Persians with their lives at Thermopylae; or all the noble army of martyrs; or Sir Philip Sidney, whom Queen Elizabeth called "the jewel of her dominions," and who as he lay dying at the Battle of Zutphen refused the water-bottle—"His necessity is greater than mine." Or the unknown hero in the operating room at the siege of Metz, who saw that the chloroform bottle was nearly empty, and said, "Doctor, you had better keep it for the others. I will stuff my handkerchief into my mouth." Or the Swiss Arnold von Winkelried [1386], who broke the Austrian ranks, after he had cried, "Look after my wife and children," by rushing upon the spears and gathering them into his bosom. Or there is the story of Grizel.

Sir John Cochrane was condemned to death for rebelling (as all England did soon after) against James II. His daughter Grizel went to see him in prison, and he told her there was no hope; the death-warrant would soon arrive. A week later, the postman was riding across the wild heath near the prison. A terrible-looking stranger in a long cloak, hat over eyes, pistol in hand, dashed up; "Stand and deliver." The Stranger rode off with the mail; no death warrant arrived that week. Next week another postman galloped across the heath. He too was stopped by

the Stranger; and for a second time no death warrant arrived. Meanwhile Sir John Cochrane lay despairing in his dungeon, with no comfort but his faithful daughter Grizel, who came to him for several hours every day. Another week passed; and then Lord Dundonald rushed into his cell: "At last!" said he, "we have got a pardon from the King." Grizel wept, and hugged her father in a passion of joy; then she left Lord Dundonald with her father to arrange for his release. Half an hour later, the jailor announced a visitor; and in came the Stranger in the great hat and cloak. "Who are you?" said Cochrane. Without a word, the Stranger handed him two death-warrants. "What is the meaning of this?" said Cochrane to the silent stranger. There was a joyful girlish laugh: off came the hat and cloak, and down tumbled the golden hair of his own daughter Grizel.

It is fine to venture or die for a great cause; and if we are really keen about it, we shall be ready to die. But what we shall probably be called to do is just to live, which is more difficult—to live steadily our ordinary life, from day to day for the great cause, to give ourselves, our souls, and bodies, all our workaday lives, for the Kingdom of Heaven.

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NAMES OF THE SERVICE

WE have used several names for the chief Christian service . . . Holy Communion, . . . Lord's Supper, . . . Breaking of Bread, . . . Eucharist. There are also some other names—The Sacrament of the Body and Blood of Christ—the Holy Sacrifice, Mass, Divine Liturgy; and some others which we need not remember now, such as the Holy Mysteries. If we write down the chief names, we shall remember some points and learn a little more.

I.—The Breaking of Bread

This is the old name, as we have said, and we find it in the . . . Acts. The first time we find it [*Ac.* $2^{42, 46}$], we do not know whether it means any kind of service at all; this is interesting, because it reminds us that with very religious people every meal is felt to be a happy sacrament. The Quakers do not have a Communion Service, because they say that every time they break bread at a meal they feel they are partaking of Christ. These disciples at first may have been like that; they ate their food with a glad and simple heart, broke bread together, shared all they had with one another, and devoted themselves to the Apostle's instruction, and to fellowship, and to prayer. The next time we hear of the Breaking of Bread was on a Sunday, at Troas, when S. Paul preached, and there was a supper, and afterwards S. Paul "broke bread" [*Ac.* 20].

II.—The Lord's Supper

This was the word used by S. Paul in his first letter to the Corinthians [1 *Cor.* 11^{20}]. By the Lord's Supper he meant the . . . love-feast, or agapè, which was a supper that concluded with the Communion. People

reclined on a long curved cushion for a meal; and after the meal, there was probably preaching (as with S. Paul at Troas), and prayers, with one prayer especially, called the Great Thanksgiving, at which the president took bread and broke it, and blessed the cup, and every one received the Communion. A picture has lately been discovered in the Catacombs [*the* Fractio Panis *in the Capella Greca. There are other eucharistic pictures not quite so early.*] which is only about forty or fifty years later than S. Paul's death [*c.* A.D. 65. *The fresco belongs to the first quarter of the second century*], and which shows six people sitting round the long cushion, while a seventh, the president, is breaking a roll with both hands. For centuries this breaking was a very important ceremony; and it is still always done, though less conspicuously. The name "Lord's Supper," then, reminds us that the Breaking of Bread with Communion was once part of a real supper or . . . love-feast. It is an act of fellowship.

III.—The Holy Communion

This name was early given to the service because S. Paul had said that the broken bread and blest cup were a participating, a "communion," in the body and blood of Christ. It tells us the chief purpose of this sacrament, that we should receive into our souls the life of Christ, his spiritual body and blood. It also reminds us that we have communion one with another, that the Lord's Supper is still in spirit a love-feast. This is the name most commonly used in the Anglican Churches, the title in the Prayer Book bring "The Order of the Administration of the Lord's Supper, or Holy Communion," and the page-headings "The Communion."

IV.—The Sacrament

Another name used in the Prayer Book and in the Thirty-nine Articles is the Sacrament of the Body and Blood of Christ. People often say "The Sacrament" for short, or "The Blessed Sacrament," *e.g.* "He received

the Sacrament." This name reminds us that the bread and wine are the sacrament, the outward and visible . . . sign of the body and blood of Christ. If you find that difficult to imagine, think of the spirit of Christ, his *life*. When our Lord said to his Disciples, "This is my blood of the covenant, which is shed for many" [*Mk.* 14^{24}] or "This cup is the new covenant in my blood, which is poured out for you" [*Lk.* 22^{20}], no Jew would for a moment have thought he meant the blood which was running in his veins. To a Jew, the blood of any creature meant the "life thereof," which is why they were forbidden to eat it [*e.g. Deut.* 12^{23}]. S. John the Evangelist gives us some of Christ's teaching about the spiritual bread [*Jn.* 6] (though he puts the teaching in his own words) when he says that Christ is the bread of life, the bread that came down from heaven, and that men must eat his flesh and drink his blood in order to have his life in them; but that this was a spiritual thing, "for the spirit giveth life, but the flesh profiteth nothing."

V.—The Mass

If the Communion, or the Communion Service, is the commonest name in English, the Mass is the commonest name in the Roman Catholic Church, and was the usual name in England before the Reformation. That is why we have the words "Christ-mas" and "Michael-mas." It has no particular meaning, and is just a short, popular name; indeed, we do not know for certain what it comes from, though it is supposed to be a corruption of the Latin *missio*, "sending," or of the concluding words of the Latin service, *Ite missa est*, "Go, it is sent"; but all this is uncertain, and all that we can say is that *missa* (the Latin for "mass") is derived somehow from *mittere*, "to send." It is found as early as the fourth century [*e.g. S. Ambrose*]; but at first it meant the Dismissal after any service, Mattins or Evensong, for instance. As it has no definite meaning and does not describe any particular aspect of the service,

and as it is a handy, popular word, it is rather a good name. England dropped it at the Reformation, and so did Protestant Germany, where they use the word *Abendmahl, i.e.* "evening meal," or supper. But the Lutherans of Sweden and Denmark still use the word Mass; and it is good for us to remember that the Roman Catholic service is the same service as ours, though it is more altered than ours is from the service of the New Testament and of the Early Church.

VI.—The Divine Liturgy

In the Eastern Church—Greece, Russia, Roumania, Serbia, etc. (all the way from the Adriatic Sea to the Sea of Japan)—they do not use the word Mass, but generally call the service the Divine Liturgy, or the Liturgy for short. Liturgy is a Greek word, and just means "public service."

VII.—The Holy Sacrifice

The Sacrifice, or the Holy Sacrifice, is an older name than "Mass," and it brings out those aspects of the service which we talked about last time. It is (1) A Memorial in which we proclaim Christ's self-sacrifice, (2) A sacrifice of our offerings, (3) Of our Praise and worship, (4) Of ourselves.

VIII.—The Eucharist

The last name we will write down is Eucharist, a beautiful word which means . . . thanksgiving. On the whole, perhaps, this is the most convenient name of all. It serves to describe the service as a whole, and all its aspects; and it emphasises its thankful and happy character.

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THE COMMUNION SERVICE

Introduction

WE said [*L.* 146] that the service of the holy Communion is like a sacred drama, something that we act before God and man; but of course it is not merely acting; it is doing something, offering something to God, asking God to bless the gifts that we offer, and to make the bread and wine the sacrament of the body and blood of Christ. He is the Hero of this drama; and in this drama our Hero is present in our midst. In this solemn action we have communion with the Hero, and receive his grace into our hearts. Thus it is more than any drama, and yet it is rightly arranged in dramatic order; it consists of five Acts, and it goes on step by step, from a quiet beginning to the sacred crisis, and the solemn communion of the audience (who also take part in this drama) and the final act of praise and thanksgiving.

The earliest account of the way the service was arranged, which tells us the order of the different parts, is about eighty-five years later than the death of S. Paul. It is by S. Justin Martyr, who about the year 150 wrote a description of the Christian religion for the pagan Emperor, Antoninus Pius. In this *Apology*, as it is called, he described the Christian Eucharist as the Sunday service. It began with readings and a sermon (the 1st Part); then came the Offertory Prayer, and he describes how the bread and wine mixed with water were brought to the president (Part II.); then followed the Great Thanksgiving (which he calls *Eucharistias*), said over the bread and wine, or, as we call it, the Prayer of Consecration; and this part is followed by the 4th Part when the deacons "give each of those present the bread and wine mixed with water, over which the thanksgiving was pronounced, and they carry away a portion to those who were not present."

Since those days there have been many forms of the service, in many languages. They vary much; those of the Eastern Church are very different from the Roman Catholic, or Anglican, services. But they all can be divided into these four main parts, or five. We will call them acts, and explain the Anglican service of England or America.

Act I: The Preparation

This opening act consists mainly of quiet reading and instruction. After the Decalogue (the Ten . . .), or the Summary of the Law, with the singing of "Lord have mercy," there is the special Collect of the Day; and then a reading, generally, from the New Testament, called the . . . Epistle. Then another passage suitable to the day is read (by the deacon); this is called the . . . Gospel. [*An example*: *e.g. the Sunday after Christmas.*] Then the Creed is sung; and after that, a minister goes into the pulpit, and preaches the . . . Sermon. So, you see, this first Act is a quiet preparation, full of teaching and of food for thought, and leading up to what is to follow.

Act II: The Offertory

Now the action begins. While Offertory Sentences are being read and a hymn sung, the churchwardens and sidesmen go among the people with bags or plates, to collect their alms. These alms are generally brought up to the chancel and put in a large dish; and this dish is carried to the priest who humbly presents it and places it upon the holy table. Then he takes bread, on the paten, and wine, in the cup or chalice, and puts them also on the altar. Then he says the great Offertory Prayer, beginning with the words, "Let us pray for the whole state of Christ's Church militant here on earth"; he asks God to accept the alms and oblations, and prays for the universal Church all over the world, and for all governments all over the world, and especially for our own country; and for

those also who are in trouble, sorrow, need, sickness, or any other adversity; and he ends by commemorating those who have died. All this whole act, from the beginning of the collection to the end of the prayer, is the . . . Offertory. We have now offered the elements . . . bread and wine, and money, and prayer, as part of our eucharistic sacrifice. The Exhortations, Confession, Absolution, and Comfortable Words come next, as a preparation before the next act [*in the English and American Liturgies. In the Scottish, they come after the Prayer of Consecration and Lord's Prayer, and immediately before the Prayer of Access and Communion. A better place perhaps would be in Part I. before the Collect of the Day, but at this time the revision of the English Prayer Book is still under discussion*].

Act III: The Great Thanksgiving

This is the crisis, when everything comes to a head. The chief prayer is called in the Prayer Book, "the Prayer of Consecration"; but there are other things in this Act as well; so we will call the whole Act by the ancient name of the Great Thanksgiving [*or Eucharistic Prayer. In the East it is called the Anaphora; in the Latin rite, the Canon*]. The Great Thanksgiving begins with the Priest saying to the people, "Lift up your hearts," and these opening sentences are the most ancient part of the service, and are said also in the Greek, Russian, and Latin services. The people reply, "We lift them up unto the Lord." The priest says, "Let us give thanks unto the Lord"; the people answer, "It is meet and right so to do." "It is very meet and right," continues the priest, turning back to the Lord's table, and then he says the Preface, "Therefore with Angels and Archangels" and the ancient Sanctus—"Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory, Glory be to thee, O Lord, most high. Amen." Then [after the Prayer of Access] the priest continues with the Prayer of Consecration, which commemorates

the sacrifice of Christ upon the Cross; and prays that we who receive the bread and wine may be partakers of the body and blood of Christ; the priest then takes the bread and wine, and says Christ's words of administration. [*In the Scottish and American Liturgies, he then offers the bread and wine as a memorial before God (the Anamnesis), and then prays for the Holy Spirit to bless the bread and wine (the Epiclesis), in the ancient way, and then says the Prayer of Oblation.*] In the Great Thanksgiving or Eucharistic Prayer, then, the bread and wine are solemnly set apart, and God's blessing is asked that they may become the Holy Sacrament.

Act IV: The Communion

Then the people come up in order, and kneel at the altar rail, and the priest and deacon go with the paten and chalice from one to the other, to give them what S. Paul called so long ago, "a communion of the body of Christ," and of his blood (1 *Cor.* 10[16]) under the forms of bread and wine.

Act V: The Conclusion

When the communion is over, [in the English rite] all say the Lord's Prayer, and then the Prayer of Oblation, in which we ask God, as we said before [*L.* 146] to accept "this our sacrifice of praise and thanksgiving," and offer him "ourselves, our souls and bodies." There is also a beautiful Prayer of Thanksgiving, in which we thank God because he has fed us "with these holy mysteries," and has thus made us "very members incorporate in the mystical body" of Christ, which is "the blessed company of all faithful people." Then we all sing the noble ancient hymn, called the Gloria in Excelsis, from the opening words, "Glory be to God on high, and in earth peace, goodwill towards men." And the service concludes with the Blessing.

A Summary of Lessons 101–3 *might be inserted here, as suggested in the Note after L.* 137.

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HOPE AND FAITH

I.—Receptiveness

IF you look at a nest of young birds, very gently, they at once begin to open their beaks, because they think the parent-bird has arrived. That is receptiveness. Human life is one great reception; sometimes of food, always of oxygen into our lungs, which exercise their receptiveness all night as well as all day. Our minds are also always receiving, though we put them to rest at night, and they do not then receive so much. What our minds receive is, however, not material, but . . . spiritual, and some people put their minds to sleep all day as well as all night. Well, then, in body and in mind we are taking things in—all our lives—healthy things or unhealthy, good, bad, or indifferent. It is by what we take in that we live, and are what we are, with our minds and characters. We live on our environment. The best things we can take in, the food of our souls, we have called . . . grace. And to get it we must open our mouths, we must have receptiveness; we must in fact do something on our side—just as our lungs and our heart are doing a very complicated process in extracting oxygen from the air and pumping it (in the form of red arterial blood) into our arteries. Or, just as if the postman brings you a parcel, you have to open the door and take it in and sign for it.

Grace comes to us in all sorts of ways, and often when we do not expect it. By reading a book, for instance, or going for a walk, or looking at the stars or the flowers, or talking to a friend, or listening to a sermon, or reading about Jesus in the Bible, or going to see a sick friend. The sacrament of holy Communion is a very special

way of receiving grace, and it is not like the unexpected ways; we can always go to church and ask for it. Whenever we feel weak, or unhappy, or in trouble, we can always go and be strengthened, and whenever we feel happy we can go and give thanks and be strengthened. All that we need is receptiveness. Just as if someone sends you a postal order, all you need is to open the letter and to take the trouble to cash it—O yes, and to write and thank them.

II.—Repentance

That is extremely simple, but I think our forefathers rather frightened people by saying so much [*e.g. in the Exhortations*] about preparing for Communion. They laid so much stress on preparation that people often say, "I am not good enough to go to Communion." But we don't go to Communion because we are *good*, but because we are . . . well, in a way really because we are bad—at least because we are not good enough; not because we are perfect, but because we are imperfect; not because we are strong, but because we are . . . yes, we are really rather weak.

It is all a matter of common sense. Of course we need repentance. But this does not mean some terrific feeling of remorse. Healthy, decent people don't really and literally feel often that the burden of their sins is intolerable. They generally feel that they have indeed done wrong things, and are extraordinarily poor creatures; they tell God this in their prayers, and ask him to forgive them. This is repentance, which means "returning." [*L.* 133, *Pt. III.*] Sometimes, it is true, people do really get into trouble, and are very unhappy because of something they have done. The great thing then is not to keep it to one's self, but to go to some good and wise person and make a clean breast of it. The Prayer Book very wisely says that when people have sin upon their conscience like that, and cannot quiet their conscience, they should go to a discreet and learned minister, and tell him their trouble, and receive

absolution and advice. But generally all that we need do is to mention our sins in our prayers, to join in the general confession in church, and listen gratefully to the Absolution. It is more like S. John Baptist [*Mk.* $1^{4, 15}$] than like Christ to lay great stress upon repentance. Christ led men rather to look forward in hope, and he said very little about repentance [*e.g. Lk.* 13^{3}]; so we shall be more like him if we avoid exaggeration about it. His radiant goodness made people turn away from their sins, and he told them their faith had saved them and their sins were forgiven.

III.—Hope

The great thing is that we should be trying to improve, "steadfastly purposing to lead a new life." We must be always looking forward; for it is a serious thought that no one ever stops still. We are like a plant that you have put in your garden; it is either growing, or it is—very slowly, perhaps, at first—going back, or "looking back," as the gardeners say. So it is with us; if we think we are comfortably stopping still, we are probably beginning to go back; because no one ever really stops still; he either gets worse or better. So we must try and move in the right direction. It does not matter so much what we *were*, or even what we *are*, but what we are becoming [non quod sumus, sed quod futuri sumus, *S. Augustine*]. This is all put very finely in the Prayer of Thanksgiving which we mentioned last time; after we have thanked God that we are "very members incorporate in the mystical body" of Christ, we go on to pray "that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in." Hope is one of the great Christian virtues.

IV.—Faith

And then in order to be receptive we need faith and a thankful spirit. We have seen that you cannot receive any spiritual thing—a piece of music, for instance—unless you have some understanding of it. Or if something is read to you, if you cannot "take it in," you

don't take it in!—you don't receive it. Poetry and painting, science and scholarship, are sealed books to many people, because they do not understand them. Well, faith is understanding; it is the sight of the spirit, the means by which we grasp spiritual things [*L.* 33–4]. We cannot expect to have a wonderful grasp of spiritual things all at once; but we all have some sense of them; we see something of God's nature, something of the eternal things beyond this world. And the more we think about these invisible and eternal things the more we shall *understand*—the more we shall have faith. So we ask God to increase our faith that we may be able to receive his grace better and better.

V.—Charity

And whenever we come to Communion we must be in charity with all men. That is common sense too, isn't it? And it is really true also of all our prayers [*L.* 133, *Pt. III.*] We must try to put hatred out of our hearts, and not have any quarrels; and all our lives (not only when we come to Communion) we must try to be kind and nice to people. For to have charity is to have God in our hearts.

And what is charity? It is the highest kind of love, disinterested love, not only for those who love us, but for everybody.

There is a story by Tolstoy, called "Where Love is, there God is," only we have not time to tell it in full. An honest old boot-maker, called Martin, lived in a basement with one small window up to the street, through which he could just see the boots of the people who walked past; and many of the boots he had mended himself. He was quite alone, now that his boy had died; but he read about all the kind things Christ had done for people, and somehow he grew more and more cheerful. One night, he heard a voice that seemed to say quite distinctly, "Martin, Martin, I am coming to see you to-morrow." Next day he was sure something wonderful would happen; but nothing did. He

kept looking up at the window, but only old Stepan was there, shovelling away the snow up in the street. "Why not give him some tea," thought Martin, "while the samovar is still on the boil." Stepan hobbled in, when Martin called him, his old bones chilled with the cold; and they had a cosy meal together. When Stepan had gone, Martin went on stitching at his boots. Then a poor woman stopped outside with a baby, trying to twist a rag round it, in the bitter wind. Martin ran up to the street; "Come in, my dear," said he. The woman came in, and crossed herself. "I haven't any milk for the baby, because I've eaten nothing all day," she said, "my husband is a soldier, and far away." Martin sat her by the stove, and gave her food; before she went, he looked in his box and found an old coat for her. "The dear Lord made you look out of the window," she said. Martin smiled: "He did, indeed, my dear. I wasn't looking out of the window for nothing. Do you know, he told me last night he was coming to see me; and I believe he will come." "All things are possible," said the woman; and Martin pushed a sixpence into her hand as she said good-bye. A little later he saw an old apple-woman trudging along with her basket in one hand and in the other a bag of chips and shavings which she had collected to make herself a fire. She stopped outside the window and laid the heavy basket down. A boy darted up and snatched an apple. The old woman caught him by the hair and held him; and then they grappled and fought. Martin dashed up into the street: "Let him go, Grannie," he cried, "forgive him." "I'll forgive him so that he won't forget it," she panted, "I'll take him to the police-station." But he got her to release the boy, and told him to ask her forgiveness; the boy burst into tears, and begged her to forgive him; but she would not. Then she turned to go on; but the boy picked up her bag of chips and said, "Let me carry it for you, Grannie! I'm going your way." And they went off happily together. When they were gone, Martin hobbled back to his basement, put away his tools,

trimmed his lamp, wiped his spectacles, and took down his Bible. But he seemed to hear someone moving in the dark behind him, and a voice whispered, "Martin, Martin, don't you know me?" "Who is it?" "It is I," said the voice, and Stepan loomed up in the darkness, smiled, and vanished. "It is I," said the voice again, and the woman and her baby appeared and smiled, and the baby smiled too. "It is I," said the voice again, and the old apple-woman smiled and vanished. Martin crossed himself, and took up his Bible again, and it opened at the words "I was an hungred and ye gave me meat"; and Martin knew that his dream had come true.

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CHARITY

NOW we have come to the end, and we will conclude, as we did last year [*L.* 118-20] with the Greatest Thing in the World [as Professor Drummond called it] . . . Charity. The noble old Church Catechism begins with "I," with—"What is your name"; but it ends with the words "In charity with all men." So you began life as a little self-centred, rasping baby, taking no notice at first of anyone; but you will learn, I hope, to live in charity with all men, and you will die in cheerful hope, clear-sighted faith, and love for everyone. You must have forgotten many of the things I have told you, though I think some of them will come back to you in time; but I shall not mind much, so long as you never forget how often we have spoken of charity. For charity is the fulfilling of the law, and everything comes back to that; and where charity is, God is, for God is charity.

I.—Not common love

I have not called this great, good thing "love," because, as we saw last year, charity is something different from love. It differs in two ways, which are shown by two important words; it is disinterested, and it is universal.

(1) It is *disinterested*; that is, there is no self-interest in it. Natural love, common love, is one of the most precious and beautiful things in the world; even animals have it, and because they have it, evolution to higher stages has been possible. But it is not disinterested. We love those who love us; parents and children, brothers and sisters, husbands and wives, and friends; even a father will probably give up loving his son, if the son dislikes him; mothers are the most

disinterested, they are marvellously brave and unselfish, but even mothers love their children because they are *their* children. Charity is quite disinterested; and therefore our Lord said even, "Love your *enemies*"; and he gave this reason about being disinterested: "If ye love them that love you, what thank [*i.e.* what grace] have ye? for even sinners love those that love them. And if ye do good to them that do good to you, what grace have ye? for even sinners do the same" [*Lk.* 6^{32}, *cf. Mt.* 5^{46}].

2. Charity is *universal*. Natural love is for those near and dear to us, and it is beautiful and right; the mother loves *her* children, and thinks they are much nicer and handsomer than other people's children; you love *your* parents and friends. Charity is to love *everyone*—and this is more difficult. But, says Jesus, love even "your enemies; do good to them that hate you, bless them that curse you" [*Lk.* 6^{27}]; and why? "Ye shall be sons of the Most High"—like God, and why? "For *he* is kind toward the unthankful and evil" [6^{35}].

II.—Not almsgiving

Sometimes the word "charity" is used to mean almsgiving; but this is not its real meaning. When we say, "He gave away much money in charity," we really mean, "He gave away much money in his disinterested and universal love," or that is what we ought to mean. S. Paul says that charity is not the same as almsgiving, and that is even possible for a man to give all his goods to feed the poor and not have charity [1 *Cor.* 13^{3}]. And it does often happen that people give small sums of money in almsgiving from a good kindly feeling, but without real charity—without that disinterested and . . . universal love. There is a special Greek word for this new Christian thing, *Agapê*, and a special Latin word, *caritas*, and a special English word, *charity*. So we simply must not give the word up, or let its meaning be destroyed, as it is when it is used instead of "almsgiving."

III.—Not tolerance

There is another weak way in which the word is used—to mean a kindly forbearance, or . . . tolerance. As when people say, "He was always charitable towards people he disagreed with." It is, indeed, a great virtue to be like that, and one of the chief faults of religious people is to forget their religion by being intolerant to those who don't hold the same views. They do lack the love that is universal and . . . disinterested, when they are narrow and intolerant. But that kindly forbearance is not charity, it is only one of the results of charity—one of the results of being a Christian.

The scholars who made the Revised Version of the New Testament (it was finished in 1880) made many improvements, but also some mistakes, as everyone now agrees; and their worst mistake was to cut out this greatest of all words, "charity." It is the special Christian virtue, and if we call it "love" (as if it were no more than that), we may gradually lose the distinction between the two words. But if we keep using the word "charity," and never use it with a wrong meaning, we shall find that everyone will soon be using it aright.

IV.—Caring for people

Those who love our rich and beautiful English language will never allow that lovely word to be lost. Do you remember Thomas Hood's poem, *The Bridge of Sighs*? It is about a poor girl who drowned herself in her misery and despair, and they found her body in the river:

"One more Unfortunate,
Weary of breath,
Rashly importunate,
Gone to her death!

Take her up tenderly,
Lift her with care;
Fashioned so slenderly,
Young and so fair!"

And so it goes on in its haunting metre [*The whole might be read; it is in the* Oxford Book of English Verse]:—

"Alas! for the rarity
Of Christian charity
Under the sun!
O, it was pitiful!
Near a whole city full.
Home had she none."

"Alas! for the rarity!" And does it not all come just to this, that we have got to make charity, both the word and the thing, less rare in this country of ours and in the world? "God so loved the world," "God is charity"; that is the Christian faith; and the Christian religion is, "And now abideth faith, hope, charity; but the greatest of these is charity."

We will see that there is more of it in the world by the time we die; and I do believe that each generation, as it passes, does increase the sum of charity in the world, and that our Lord's prayer for God's kingdom to come on the earth is being answered.

We cannot love people at the other side of the world, or the crossing-sweeper at the corner, in the same way that we love our mother or father, or our greatest friend; but we can—I wish there was a *verb* for charity! we can "carit" them!—yet perhaps there is a verb near enough, which has much the same sound (though a different origin), we can *care for* them. It is not like the close, intimate love we have for our parents and friends, and it would be affectation to pretend that it is; indeed, it is something different, though it does grow closer and more intimate as we become better. This full-grown charity is a very affectionate and practical thing—to care for people.

V.—Charity at work

We begin it by putting away the idea of hating anyone, and we go on by trying to do good, and not evil, to everyone, to be nice to the people around us. You would never be happy if no one was ever nice to you;

so also you make other people happy by being nice to them. And as we grow older the ways of caring for people increase; if you study the best people you know you can make a list of some of the ways—they serve on care-committees, for instance; they take a share in oversea missions; they do church work, or help in political and social work; they visit sick people; they notice everyone about them, and do all sorts of kind things (many of which you will never discover); they help to make the world healthy, beautiful, happy, wise, and good. Sometimes a great chance comes to them, through thinking about other people, as it did to George Cadbury when he moved his chocolate-makers out of the slums of Birmingham and built a beautiful garden-city for them; and not far from here is an example. . . .

And charity breeds charity. If we are always disliking and despising people they will dislike us and lose charity; if we are always expecting people to act badly, or other nations to act badly, they often will act as we expected. But if we are always nice to people and expect the best from them, they will rise up to our expectations. And so it is with other nations; if we trust them, and they know that we like them and that we believe they will act justly and honourably, they will be ashamed to fall short of the character we give them. Charity works like a miracle; every bit of it that you give comes back to you doubled, and grows out from you again and spreads. And, indeed, it *is* a miracle, the miracle that makes the heavens and the earth; for God is charity, and through his charity he makes all things; and he puts the reflection of his charity on us who are made in his image, so that, in this great school which we call the world, we may have the secret of charity, which is the key that opens all the gates of heaven.

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